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J. Cooke

H I S T O R Y
THE
INTERPRETER OF PROPHECY,
OR,
A V I E W
OF
SCRIPTURAL PROPHECIES
AND
THEIR ACCOMPLISHMENT
IN THE
PAST AND PRESENT
OCCURRENCES OF THE WORLD;
WITH
CONJECTURES RESPECTING THEIR FUTURE
COMPLETION.

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OF HIS MAJESTY'S PREACHERS AT WHITEHALL.

IN THREE VOLUMES.

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C O N T E N T S

OF

V O L. III.

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A 2 *his*

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CLASS II.

CHAPTER THE THIRD.

THE RISE AND PROGRESS OF THE INFIDEL POWER OF ANTICHRIST.

FROM the passages in Scripture, which have been brought forward to the observation of the reader in the Introductory Chapter, in order to display the revelation concerning the different branches of Antichrist, we find that the Holy Spirit has spoken in explicit terms, not only of those who were to corrupt the faith, as the Papists have done; oppose it with open force, as has been the practice of the Mahometans; but of those who were first to undermine it by every insidious art, and finally, by the union

of fraud with violence, were to establish the dominion of Infidelity “in the last days.” We have seen that such persons were clearly foretold in the Prophecies of Daniel, St. Paul, St. Peter, St. Jude, and St. John. And their characters, principles, conduct, and success are so clearly represented, that these inspired writers have in a manner anticipated the history of those “false teachers,” who have been in the past and in the present age distinguished by the name of Free-thinkers, Sceptics, Philosophists, or Illuminati. These predictions have been shewn to be generally applicable to schismatics and infidels in every period, but to have a particular reference to those who should arise in “the latter times,” and occasion a great Apostacy from the church of Christ.

The rise and progress of *Jacobinism*, which seems to include every species of Infidelity, and may be defined to mean
 Hosti-

Hostility to Religion, to Virtue, to Monarchy, to Laws, to Social Order, Rank and Property, have been examined with industry, and displayed with correctness, by the Abbé Barruel and Professor Robison. The facts brought forward in support of their assertions, have baffled the ingenuity of Jacobinism itself to disprove. And these facts have clearly shown, that a CONSPIRACY was actually formed for the extinction of Christianity, and the abolition of Government and Social Order, by a set of men whose names demand the execration of mankind. They prove, incontrovertibly prove (or neither the scheme nor its success could find belief in any rational mind untainted with its poison); that *the SYSTEM established for the execution of this plan was extended to every country, with unexampled perseverance, art, and secrecy, and threatened universal ruin; that this systematic conspiracy has been the MAIN SPRING of*

the revolution in France; and that the POWER created by this revolution has, in return, become its chief support and coadjutor. This simple statement will, I trust, recal to the reader's mind the interpretation of "the second beast and his image," which was offered to his consideration in the Introductory Chapter. And he will readily perceive, that I have mentioned the unconnected evidence of Barruel and Robison as particular confirmation of this idea, because these writers have best displayed that *union of fraud with force*, which constitutes and distinguishes this Anti-christian power. They best have proved this *new* philosophy, as it is called, to breathe as rank a spirit of *persecution* against Christianity itself, as ever disgraced the name of Religion in the form of Popish bigotry. They best have shewn the *connexion* between Infidelity and Civil tyranny, so long denied, but now made visible to the astonished world.

world. They best therefore have proved, without the slightest reference to the subject, the exact fulfilment of the Prophecies respecting this extraordinary Antichristian power.

The amazing prevalence of Infidelity has indeed engaged the attention of many earlier writers ; for since the establishment of Christianity it has never appeared so formidable as in the present age : but it was not till confidence of success emboldened Condorcet to publish in 1785, the “ secret correspondence” of the master-movers of the plan, that the public mind received the smallest intimation of the Cause. Nor did it then, unhappily, give credit to the extent of its existence, or the possibility of its success. In this country the discovery was scarcely noticed ; though an excellent Prelate, whose ardent zeal in the cause of Christianity is united with genuine philanthropy,

that *the present reign of the infidel Anti-christ* has been *expressly foretold*.

Still, however, it will be asked, why should *this period* produce this monstrous progeny? This question involves such a variety of matter so secretly connected, that any thing like accurate investigation would exceed the limits of a chapter. But I shall endeavour to point out the principal causes; and these will, I think, conduct us to the only adequate explanation.

A writer^d, who considers himself as an advocate for Christianity, whilst he is labouring to remove its foundations, asserts, that “the great father of modern unbelievers among Mahometans and Christians, was Averroes, a Saracen Mahometan of the twelfth century.” He

^d Priestley's Discourses on the Evidences of Revealed Religion.

was

was devoted to the philosophy of Aristotle, whose writings made all the unbelievers in the age of Petrarch and that of Leo the tenth. He held "the eternity of the world, and the existence of one universal intellect, the source of all human intelligence, into which every separate intelligence will finally be resolved; and consequently he denied the distinct existence and proper immortality of the human soul." But surely *Infidelity was brought forth* by "the mother of harlots." When the revival of letters enabled men to see the mass of absurdities, contradictions, and impieties, which were taught by the church of Rome to be *essential parts* of Christianity, Scepticism was the natural result of this discovery. Reason just risen from her slumber, seized the truths presented to her view with all the eagerness which novelty could excite. Proud of the treasures she had acquired, and yet ignorant how to manage them to ad-

vantage ; disgusted with surrounding bigotry and superstition, impatient of controul, and dazzled with the light, though glimmering, which now broke through the darkness of the middle ages ; she too seldom distinguished Religion from the gross corruptions with which it had been loaded. And thus it will appear, that Mahometanism and Popery were the parents of Infidelity,—an offspring born to be their chastisement^e. Barruel has ingeniously traced the

^e Amongst the causes by which Popery had an obvious tendency to produce Infidelity, must be reckoned their treatment of the Holy Scriptures. “The Popes,” says Mosheim, “permitted their champions to indulge themselves openly in reflections injurious to the dignity of the sacred writings, and, by an excess of blasphemy almost incredible (if the passions of men did not render them capable of the greatest enormities), to declare publicly, that the edicts of the Pontiffs, and the records of oral tradition, were superior, in point of authority, to the express language of the Holy Scriptures.” It is well known that the Romanists decried

the doctrines of “liberty and equality” as taught by modern Infidels, to the founder of the Manichean heresy in the third century^f. And we may admit
this

decried the sacred original as much as possible, and that the Vulgate translation, because it abounded in errors, and might be more easily perverted to their purpose, “was declared by a solemn decree of the council of Trent, an *authentic*, i. e. a *faithful, accurate, and perfect* translation.” In the true spirit of this decree, Morini was employed in a laborious work (*Biblicarum, seu maxis Anti-Biblicarum Exercitationum*, says Mill) the object of which was to destroy the credit of the original, and to support that of the Vulgate, as the only complete and unerring rule of faith. See Mosheim’s E. H. vol. iv. p. 213. and Mill’s Prolegom. 1318, 1326.

The pious reader will not fail to observe a signal instance of Divine retribution, when the monster Infidelity, thus produced by Papal corruption, has become the prime instrument of the downfall of its parent.

^f Curbicus a Persian slave, who changed his name to Manes, called himself an Apostle of Jesus Christ, taught the antient opinion of the Magi

this statement to be just, though we deny some of the opinions which he has connected with it. The hidden meaning of these words *may* have lain long concealed ; it *may* have been occasionally directed to the purposes of vice and rebellion by particular societies ; and those societies may voluntarily, or involuntarily, have been classed with *hereticks*, whose *only* crime was disobedience to the church of Rome. But whether the doctrines now inculcated by these mystic terms arose in the third century with the Manicheans, or were the offspring of the eighteenth, it is certain they never became *active powers* till they appeared as “ the horns of the second beast,” or Infidelity, and were employed by him to *delude* mankind so far as “ to make the image” which

concerning two principles or Gods, the one good, the other evil ; denied the resurrection of the body, &c. and was flayed alive for his impostures by order of the Persian King.

is

is now their scourge. “The disciples of Manes aimed at the abolition of all laws, and of Christianity, *by means* of superstition and fanaticism. The spirit of the mysteries, and the allegory adopted by the modern sophisters, remains the same. It is always Kings and Christianity that are to be destroyed, empires and the altar to be overturned, in order to re-establish the liberty and equality of human nature^s,” without laws or social order. But these have indeed far exceeded their predecessors both in the object of their views, and the means of accomplishing it. It is by *a war of extermination to the enemies of their system*, that *they* mean to establish *Atheism*.

The growth of Infidelity in those countries blessed with the light of the Reformation, appears much more extraordinary than its birth in the period of the

^s Barruel, vol. ii. p. 417.

Papal power. And in order to account for this, we must observe, that Infidelity at *first* masqued itself with many of the principles which gave birth, or at least brought forward the Reformation itself. It professed attachment to moral virtue, and hatred of superstition—zeal for truth, and disregard of authority—an enlarged charity, and a reliance upon reason. Such scepticism appeared an object of *pity* rather than of *censure*. And anxious to prove, that, in universal benevolence and *candor*, *Christians* at least equalled these *philosophers*, many Protestant writers addressed them in a stile of compliment upon their discernment and liberality—quitted the strong holds of Scripture doctrine—advanced to meet them on their own ground, and argued upon what they called the principles of *natural religion* solely. They granted that “faith depends not on the will, but on the understanding”—that “when the *evidence* for the truth
of

of any proposition is full and clear, it constrains assent, but that no blame is imputable for rejecting a proposition for which the mind cannot see evidence"—and that "we are not called upon to *believe* what we cannot comprehend." Of such dangerous concessions the insidious enemy took advantage; and displayed the various, and sometimes contradictory arguments of these opponents, in a light suited to the design of proving Christianity itself vague and uncertain, both in its principles and its evidences. *Morality* was decked in her most bewitching attire (for Revelation had furnished her with ornaments which antient Philosophy could never procure), and held up to the world as the *sole* object worth attention, while Religion was represented as Bigotry, Intolerance, Priestcraft, Ignorance, or any hideous form their forcery could conjure up. And thus *Morality* became the theme of every tongue. Religion was
sup-

supposed to consist of doctrines too abstruse, and ceremonies too unimportant to be understood or observed by mankind in general. Faith was ridiculed, and compliance with the institutions of the church (except from *political* motives) was deemed superstition. Even many of the appointed preachers of the Gospel, forgetting that what "God hath joined together no man can put asunder" with impunity, were betrayed by the terms *practical religion*, *liberality of opinion*, and general *philanthropy*, to deliver *moral essays* from the pulpit, instead of "preaching Christ and him crucified." The sublime doctrines of religion were seldom taught, lest they should "offend a brother" who differed from their creed; or, lest they should be suspected of a dogmatical spirit. Alas! What is the wisdom of man but foolishness with God? What have been the consequences of these temporizing measures? What! but the common
fate

fate of a building whose foundation is neglected^h!

It has been justly observed, that “we cannot exceed the limits prescribed for human knowledge, without involving ourselves in contradictions and absurdityⁱ ;” and that “nothing has produced more pernicious mischief to society, than the pursuit of principles in themselves good, far beyond the bounds in which they are good.” Examined by the light of these observations, and the testimony of experience, it will appear that “the writings of Locke^k, though himself a worthy and religious man, led to a scepticism eventually hurtful to religion ; and though a loyal subject, that his political writings generated doctrines hurtful to monarchical government, and indeed to all civil society.” “The Essay on the Human

^h Warburton.

ⁱ Mackintosh.

^k Gillies's Pref. to his Translation of Aristotle.

Understanding, in itself so profound and so useful, with a considerable degree of erroneous theory, as might be expected from a man even of the greatest genius exploring untrodden, intricate, and arduous paths, brought a greater accession to man of knowledge of those powers by which he is peculiarly distinguished, than any book that had ever been written. It tended also to sharpen and invigorate the faculties. But the caution with which it examined different species and degrees of evidence, a caution right as far as it merely prevented error, sometimes refused to admit truth; sought *proof* of a different kind from that which the nature of the subject required; doubted,^k where, in the plain judgment of common sense, no doubt could exist, and afforded *supposed data*

^k He denied that we had any certain evidence for the existence of any objects but ourselves individually, and of the Deity.

from

from whence ingenious men might form the most visionary theories.¹

Thus the prevalence of metaphysical disquisitions powerfully assisted the growth of Infidelity in those countries where the liberal spirit of the reformation tolerated *discussion* upon religious and political subjects. Considered as

¹ Berkeley and Hume, pursuing Locke's principles, denied the existence of external objects. His hypothesis respecting governments being *founded on a fiction*, is *necessarily* inconclusive in point of reasoning. But the writings of the Whigs during the reigns of George I. and II. assumed the existence of the *supposed original compact*, as an axiom as indisputable as any of Euclid's; and while *practically* wisely and vigorously supporting our excellent Constitution, *theoretically* defended principles, according to which all existing governments might be subverted; and upon which the French Philosophists have founded their system of anarchy and misery. I am indebted for these excellent remarks to a very able writer in a periodical publication. See the Anti-Jacobin Mag. No. II.

matters

matters of mere speculation; and admired as enlarging the sphere of knowledge, the tendency of these writings was not always perceived by minds which Religion guarded from the mischief. *They* saw the dazzling meteors shoot harmless into space. But Infidelity saw clearly how their course might be directed to guide mankind to her dominions; and the dissensions that prevailed among the numerous sects which sprung from the doctrines of Luther and Calvin, unhappily assisted the execution of this design.

It is said, with a design of disgracing our country, that the doctrines of the English Infidels, Toland, Tindal, Hobbes, Collins, and Bolingbroke, inspired the first idea of abolishing Christianity and disorganizing society; and that it was in England Voltaire conceived the *hope* of being able to extirpate religion. But do we, as a nation, deserve

deserve this opprobrium? To say nothing of the Manichean origin of this idea, we have only to look at the impiety and licentiousness which had uninterruptedly reigned in the courts of Rome and Italy, from a much earlier period than the age of Voltaire, and to recollect the names of Aretin, Spinoza, Leibnitz, and Descartes, and above all, perhaps of Bayle, to trace the source from whence our English Infidels derived their opinions. “^m It is certain that in the sixteenth century there lay *concealed* in different parts of Europe, several persons who entertained a virulent enmity against religion in general, and in a more especial manner against the religion of the Gospel; and who, both in their writings and in their private conversation, sowed the seeds of impiety and error, and instilled their odious principles into weak and cre-

^m Mosheim, Eccl. Hist.

dulous

culous minds. It is even reported, that in certain provinces of *France* and *Italy*, schools were erected, from whence these impious doctrines were issued." The histories of those times bear witness, that our English youth who travelled so early as the reign of James I. returned too often with the seeds of vice and infidelity, which they gathered with the knowledge and the manners of more polished countries. And the *court* of Charles II. displays, in a very striking manner, the principles and habits which the King and Nobles had learnt upon the continent. The general detestation of the hypocrisy and fanaticism of the Puritans tended to heighten their Irreligion, and encouraged them to publish their opinions; but the kingdom at large was not infected by them, and the following reigns exhibit in *every* rank of people an attachment to Religion, and a zeal in its cause, which the annals of no other nation can furnish.

It

It is then very certain that Infidelity had *long* been prevalent upon the continent, *before* the *Rival of Julian*ⁿ was led by vanity and wickedness to form his plan for its Establishment; and that *from his early youth* Voltaire had embraced Antichristian principles. “° Visiting England, whose mild and tolerant laws, not restraining opinions previous to the actual experience of their hurtfulness, afforded a considerable latitude to speculations from which evil had not yet been demonstrated to accrue, he furnished himself with the doctrines” of *the English Philosophers*. Unaccustomed probably to their *mode* of argument, and pretended *depth* of reasoning, he considered himself as greatly strengthened by the acquisition; and, already an enemy to Christianity, “he became desirous of its overthrow; an overthrow, which the

ⁿ Barruel, p. 28, 33.

• Anti-Jacobin Mag. No. III.

ardor of his temper, and the vivacity of his imagination, made him suppose would be speedy. Votaries of new opinions are beyond others sanguine in their expectations of profelytes to be made, and easy in their belief that numbers are actually made. Voltaire, associating with men of his own sentiments" (and it is well known he was little noticed by men of an opposite description), "found many admirers of Bolingbroke, and thence drew a very common, but very superficial inference, that most of the English men of letters were tinctured with the same notions. Besides being desirous that Christianity should be destroyed, he was ambitious that it should be destroyed by himself; and having, as he supposed, the learned men of a most learned nation to support him, he conceived that it would be no very difficult task." But the ease with which he propagated the most pernicious doctrines of his system, the number

ber of assistants he gained over to his *plan*, and its astonishing success upon the continent *before* England was acquainted with the design, will surely deliver her from the odium of this reproach. And the glorious stand she has made in defence of her Religion and her Constitution, from the moment she *understood* the attack, must positively contradict the false and insolent assertion, that “England was their own.”

Thus have we endeavoured to show the gradual “rising of the second beast,” to the time when it obtained its wondrous form and magnitude in the system of Voltaire, and his disciples. Till that period the operations of Infidelity were carried on secretly—secretly at least, when compared with the corruptions and persecutions of the Papal, and the avowed hostility of the Mahometan powers—and in a desultory manner: but the publication of the system of Voltaire constituted the important Epoch in its history,

which gave a new face to the world in general. Till that system had made some progress in its work, it was usual with unbelievers to say, that their tenets were *philosophically true*, but *theologically false*^o; and indeed they were always ready to *profess* what was required of them. The writings of Infidelity were till then confined to the perusal of the learned—they were seldom mentioned in public conversation even by their adherents. The bulk of the people *felt* it to be a sort of crime to meddle with such poisoned darts, conscious that their little store of knowledge would be unable to furnish an immediate antidote, if unhappily they should receive a wound. But they doubted not the *existence* of an antidote—they doubted not but the superior skill and knowledge of those persons, whose *business* it was to defend re-

^o These things, said they (as we learn from Stephen Tampier), are true in philosophy, but not according to the Catholic faith. Mosheim, vol. iii. p. 146.

ligion, would be fully able to repel the attacks of its enemies. As soon, however, as the charms of novelty, the boldness of assertion, the force of ridicule, or the arts of sophistry, insinuation, and flattery, had secured a party in the higher classes of society, among those whom libertine habits, metaphysical paradox, or heretical opinions had prepared for the seeds of Infidelity, the sphere of its action was enlarged in a manner unknown in any former age. It was reserved for the more ingenious wickedness of modern Infidels to adapt their publications to the prejudices, passions, and habits of the middle and lower ranks of people. Books, pamphlets, and ballads, there have ever been, that outrage decency and common sense. But these were confined to a certain class of readers, whose lives were already tainted with immorality. The publications to which I allude, more artfully attacked the *principles* as well as the passions of men, by mingling *professions* of

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attachment to *true Religion* and *Civil Government*, with the most virulent display of *corruptions* in the Church and in the State—by *misrepresenting* the nature of *Liberty*, and asserting the *right* of every man to think for himself upon *all* subjects, and the *duty* of every man to *act* according to his own sentiments—by throwing *ridicule* upon the most serious subjects; and employing slander, invective, and falsehood, *whenever* and *wherever* it seemed likely to forward their purpose.

It is indeed curious to reflect upon the progress of insolence and impiety. In 1786, the increased diffusion of Infidelity was thus noticed by a celebrated writer: “Infidelity is now served up in every shape that is likely to allure, surprise, or beguile the imagination; in a fable, a tale, a novel, a poem, in interspersed and broken hints; remote and oblique surmises; in books of travels, of philosophy, of natural history; in

† Paley's Moral Philosophy, p. 395.

a word,

a word, in any form *rather than* that of a professed and regular disquisition."

In the excellent Charge before mentioned to have been delivered in 1794, the Bishop of London speaks thus: "Hitherto we have had to contend only with the Tolands, the Tindals, the Bolingbrokes, and the Humes of the age; men whose writings could fall only into the hands of a few in the higher ranks of life, and were not likely to make much impresson on well informed and well cultivated minds. But the pieces to which I allude are addressed to the *multitude*, and are most dexterously brought down to the level of their understandings. They compress the whole poison of Infidelity into the narrow compass of an essence, or an extract, and render *irreligion* easy to the meanest capacity. They are, in short, most artful snares, laid for those numerous and valuable classes of men, who have hitherto escaped the contagion ei-

ther of atheism or deism; the mechanic, the manufacturer, the tradesman, the farmer, the servant, the labourer. On these (to whom the subject is quite new, and who have neither time nor talents for examining questions of this nature) the bold assertions, the intrepid blasphemies, and coarse buffooneries, which constitute the whole merit and character of these productions, are perfectly well calculated to impose, and to stand in the place of argument and proof. It was by small tracts of this sort, disseminated among the lower orders in every part of France, that the great body of the people there was prepared for that most astonishing event (which, without such preparation, could never have been so suddenly and so generally brought about), the public renunciation of the Christian faith. In order to produce the very same effect *here*, and to pave the way for a *general apostasy* from the Gospel, by contaminating the principles and shaking the faith of the inferior classes of the people,

people, the *same arts* have been employed; the *same* breviates of Infidelity have, to my knowledge, been published and dispersed with great activity, and at a considerable expence, among the middling and lower ranks of men in this kingdom."

"At this day," observes Dr. Priestley in 1796, "and *especially since the Revolution in France*, unbelievers appear without any disguise, openly insulting the Christian religion, and assailing it by wit and argument; and the writings of unbelievers, *now that they can do it with impunity and even applause*, are exceedingly multiplied." And when we consider the profligate falsehoods, the coarse obscenity, the daring blasphemy, which *now* more openly than ever insult our Reason, Virtue, and Religion, in every form that art can place them, or the most shameless effrontery present them—when we see that *every* virtue, *every* sentiment, *every* feeling, religious, moral, or even natural, is made by turns a com-

mon subject of ridicule with the vicious, the thoughtless, or the designing votaries of Infidelity—and when we see the Government of a great nation daily issuing the most direct and glaring violations of *truth* and honour, in its manifestoes, decrees, and official representation of *facts*, even to its own subjects—a system absolutely unknown to any former age—we should surely believe, that the *Power* of this hydra had attained its zenith, if the prospect of a rising generation educated in these principles, and formed by these examples, did not forbid the hope—a hope to which, I fear, the word of Prophecy is equally unfavourable !

Prophetic intimations of the “last days,” exactly corresponding with the Character, Principles, and Conduct, of modern Infidels.

Having thus taken a general sketch of the face of the world, let us pause
to

to compare it with a general view of the prophetic intimations concerning these "last days," before we examine the particular resemblance between THE NEW SYSTEM OF PHILOSOPHY WITH THE SECOND BEAST; AND THE REVOLUTIONARY TYRANNY OF FRANCE WITH THE REIGN OF THE IMAGE; according to the interpretation adopted in the Introductory Chapter. The Prophets have indeed delineated these "false teachers," who have occasioned this wretched scene, with a most correct, and, as it were, *historic* pencil; and this *general* view of their character, principles, and conduct, will be found to agree so exactly with THEIR OWN DESCRIPTIONS OF THEMSELVES, and with the *appropriate* prophecies of "the second beast and his image," that it will both elucidate and strengthen their particular application.

The Apostles have not only given us sketches of their *general character*, but of their propensity to SATIRE AND RIDI-

CULE—of the INCONSISTENCIES of those opinions which they propose to substitute for the principles of Christianity—and of their ATTEMPTS to subvert the truth of the MOSAICAL HISTORY by the DISCOVERIES of MODERN PHILOSOPHY, and the invention of NEW THEORIES OF THE EARTH.

The persons predicted by St. Peter to appear in the last days, eminent for their hostility to the Christian name, are SCOFFERS—those who, in their attacks upon it, exercise the sneers of sarcasm, and the taunts of mockery, where the sacred nature of the subject peculiarly demands the gravity of argument, and the most perfect seriousness of attention. To whom can this characteristic mark of the Apostle be applied so appositely as to those who ridicule the Scriptures, and deride the professors and teachers of Christianity, as well as its peculiar doctrines and precepts? Such has been the invariable practice,
and

and such the prominent feature in the works of Voltaire, of Gibbon, and of Paine. They have employed every engine of mockery and *scoffing* against the sacred bulwarks of Revelation; and they have in every part of their works combined every image that was ludicrous, and every idea that was gross and profane, with the truths of the Gospel.

The most celebrated of these “false teachers” are sometimes at variance with themselves, and sometimes with each other, whilst they endeavour, by the aid of their own reason only, to *settle* the first principles of religion, or to shew that *none* can be found. Hume^a in one passage of his dialogues entertains no doubt as to the existence of a Supreme Being; and in another asserts, that he has met with nothing but a blind nature impregnated with a great vivifying principle, and pouring forth

^a See Ogilvie on Scepticism.

from her lap, without discernment or parental care, her maimed and abortive offspring.—Shaftesbury asserts, that the Deity is a good Being; whereas Bolingbroke maintains that he is not a good Being.—With respect to the origin of the world, Hume concludes, from the appearances of the universe, and from some historical facts, that the world was framed at no remote era. Voltaire, on the contrary, infers from facts likewise, to which he gives the most implicit faith, that its origin is to be carried back to a period far beyond the Scriptural chronology.—Bolingbroke, when considering the nature of man, maintains that his soul is mortal, and that it dies with the body; but Hume asserts that man has no soul, but is a piece of ingenious mechanism constructed by a blind nature.—“^r Even in the first letters of Frederick II. King of Prussia, there appears, with the ridiculous pride of a pedantic King, all the versatility and hy-

^r Barruel.

pocriſy

pocrisy of a sophist. Frederick in 1737 denies, when Voltaire supports, liberty. With Voltaire, man, in 1771, is a pure machine; Frederick then maintains that man is free. In one place we are *free precisely because* we can form a clear idea of freedom. In another, man is all matter; though one can hardly form a more confused idea, than that of matter thinking, free, or arguing, though it were with Frederick's own versatility." Voltaire at nearly fourscore considers *scepticism* concerning a *Deity* and a *soul*, as the most rational state of mind. Frederick thinks "we have a *sufficient degree of probability* to constitute a *certainty* that *death is an eternal sleep*;" and maintains that man is not twofold, but only matter animated by motion; that there exists *no* relation between *animals* and the supreme *Intelligence*, and is *certain* that matter can *think* as well as have the property of being *electric*.—Frederic had written that the Christian religion yielded none but *poisonous weeds*;
and

and Voltaire had congratulated him “as having above all princes fortitude of soul, and sufficient insight and knowledge, to see that for the 1700 years past, the *Christian sect* had never done any thing but harm.” Yet we afterwards find Frederick the *opponent* of that infamously profligate work, “the System of Nature,” and “tempted to accuse its author of want of *sense* and skill, when *calumniating* the Christian religion, he imputes to it failings that it has not. How (asks he) can its Author with truth assert, that religion can be the cause of the misfortunes of mankind? What is there reprehensible in the morals of the Commandments? The forgiveness of injuries, charity, humanity; were not these preached by Jesus in his excellent Sermon on the mount?” And a short time after such a direct acknowledgment of the excellence of this religion, we find this same Frederick complimenting Voltaire on being its *scourge*, and communicating to him his plans for its *destruction*!—“Voltaire would blas-

blaspheme the law of Christ, retract, receive the Sacrament, and press the conspirators to "*crush the wretch!*"—I shudder while I write these horrors!—"Rousseau would lay aside Christianity, or resume it again, and with Calvin would partake the last supper; write the most sublime encomiums on Christ, that human eloquence could devise, and then finish by blaspheming Christ as a fanatic."—On surveying this conflict of discordant opinions, this vain sport of prostituted and wandering reason, we have the plainest indications that the Philosophists *speak great swelling words of vanity—they are ever learning, and never able to come to the knowledge of the truth—they speak evil of the things they understand not—they sport themselves with their own deceivings, they turn away their ears from the truth, and are turned unto fables.*

In order to establish their system of

¹ See Barruel, p. 11—13.

² Barruel, p. 280.

*universal liberty and equality—the in-
scriptible rights of man—these Philoso-
phists intend to root out all religion,
and all morality; and even to break the
bonds of domestic life, by destroying
the veneration for marriage-vows, the
reverence of children for their parents,
and by taking the education of children
out of the hands of the parents. And
thus exactly were their antisocial, as well
as antichristian, principles described in
the sacred writings. They despise go-
vernment, presumptuous are they, self-
willed, they are not afraid to speak evil of
dignities; they are boasters, proud, disobe-
dient to parents, without natural affection.*

“ It is well known with what immense
pains our Philosophers of the day have
been forming their pretended physical
systems on the formation and genealogy
of the globe.” These numerous re-
searches were to appear designed only
for the advancement of science and na-
tural philosophy. Their new Epochs
were

were not to *seem* (till very lately) to affect religion: but the whole drift of their observations on natural history was certainly *intended* to contradict the Mo-
saic history of the creation^t. *For this they WILLINGLY are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men^u.*

But whilst the religion of Christ is thus depressed, undervalued, and rejected, Infidelity itself contributes to support its evidences, and vindicate its

^t Barruel, p. 133—135.

^u For a complete refutation of the attempts made to establish new and anti-scriptural theories of the earth, see the truly philosophical researches of Mr. de Luc. *British Critic*, 1794.

truth.

truth. It rears its standard, and allures its profelytes, in exact conformity to the declarations of the divine oracles. The Free-thinkers of England, the Philosophists of France, and the Illuminati of Germany; the disciples of Bolingbroke, of Voltaire, and of Weishaupt, confirm the divine origin of the Scriptures which they reject, and accomplish, in a most exact and wonderful manner, the predictions which are the subjects of their contempt or ridicule. *Many follow their pernicious ways, and by reason of them the way of truth is evil spoken of. They have not only spoken perverse things, but have drawn many followers after them. For when they speak great swelling words of vanity, they ALLURE through the lusts of the flesh, through much wantonness, THOSE THAT WERE CLEAN ESCAPED FROM THEM WHO LIVE IN ERROR. WHILE THEY PROMISE THEM LIBERTY, THEY THEMSELVES ARE THE SERVANTS OF CORRUPTION.*

The

The NEW SYSTEM OF PHILOSOPHY established by Voltaire, shown to be the exact resemblance of "the second Beast," or
THE INFIDEL ANTICHRIST.

The following extract^u might be supposed to come from the pen of an enemy to the *new philosophy*. But Condorcet was the favourite pupil of Voltaire: of him his master said, "he should feel a consolation in leaving him upon earth, when himself and D'Alembert should die." His testimony therefore concerning *the existence of a conspiracy* against the Christian Religion must be admitted as proof.

^u Esquisse d'un Tableau Historique des Progrès de l'Esprit Humain, par Condorcet. For the original, see the Annual Register, p. 200; for the extract, Barruel, vol. ii. p. 133.

"There

“ *There was a class of men, which was soon formed in Europe, with a view, not so much to discover and make deep research after truth, as to diffuse it : whose chief object was to attack prejudices in the very asylums where the Clergy, the Schools, the Governments, and the ancient Corporations, had received and protected them ; and made their glory to consist rather in destroying popular error, than in extending the limits of human knowledge : this, though an indirect method of forwarding its progress, was not, on that account, either less dangerous or less useful.*

“ In England, Collins and Bolingbroke ; in France, Bayle, Fontenelle, Voltaire, Montesquieu, and *the schools formed by these men*, combated in favour of truth. They alternately employed all the arms with which learning and philosophy, with which wit and the talent of writing could furnish reason. *Assuming*

*suming every tone, taking every shape, from the ludicrous to the pathetic, from the most learned and extensive compilation, to the novel, or the petty pamphlet of the day; covering truth with a veil, which, sparing the eye that was too weak to bear it, left to the reader the pleasure of guessing it, insidiously caressing prejudices, in order to strike at them with more certainty and effect; seldom menacing more than one at a time, and that only in part; sometimes soothing the enemies of reason, by seeming to ask but for a half toleration in religion, or a half liberty in polity; respecting Despotism when they combated religious absurdities, and Religion when they attacked tyranny; combating these two pests in their very principles, though apparently inveighing against ridiculous and disgusting abuses; striking at the root of those pestiferous trees, whilst they appeared only to wish to lop the straggling branches; at one time pointing out Superstition, which covers Despotism with its impenetrable shield, to
the*

*the friends of liberty, as the first victim which they are to immolate, the first chain to be cleft asunder ; at another, denouncing Superstition to Despots as the real enemy of their power, and alarming them with a representation of its hypocritical plots and sanguinary rage ; but never ceasing to claim the independence of reason, and the liberty of the press, as the right and safeguard of mankind ; inveighing with enthusiastic energy against the crimes of fanaticism and tyranny ; reprobating every thing which bore the character of oppression, harshness, or barbarity, whether in religion, administration, morals, or laws ; commanding kings, warriors, priests, and magistrates, in the name of Nature to spare the blood of men ; reproaching them, in a strain of the most energetic severity, with that which their policy or indifference prodigally lavished on the scaffold, or in the field of battle ; in fine, adopting the words *reason, toleration, and humanity*, as their signal and call to arms.*

“ Such

“ Such was the modern philosophy, so much detested by those numerous classes which exist only by the aid of prejudices.—Its chiefs had the art of escaping vengeance, while they exposed themselves to hatred; *of concealing themselves from persecution, while they made themselves sufficiently conspicuous to lose nothing of their glory.*”

It is indeed certain, that, before the age which is now to be the object of our attention, there had long existed in Europe men, who, led by vanity or vice, did think, and act, and write, in the manner which Condorcet describes. But it does *not* appear, that these men were *united* by any *one* ruling aim or motive. Whoever will take the trouble of examining the writings of the *last*, and the *very beginning* of the present century, will find in many a degree of *self-deception*, and of *visionary* good, which, though *tending* to assist the cause of atheistic anarchy, cannot be deemed the produce

duce of such a system. Such men were sceptics, not atheists—republicans, but not anarchists—admirers of virtue, science, and freedom; not advocates for vice, enemies to learning, and destroyers of liberty. But nothing can more strikingly exemplify the necessity of *Religion* as the *guide* and *curb* of human reason, than the extravagancies into which such men have been led, and the dreadful weapons they have furnished for the hands of their more formidable followers. Some men there undoubtedly were, who, actuated by direct and inveterate enmity to religion and civil government, separately attacked them both, with vehemence and skill; but it does not appear that even they formed any absolute *plan*, or *league* for their destruction. This seems to have been reserved for the demoniacal genius of Voltaire; and the extract I have given from the pen of Condo cet, ought to be considered as an explanatory sketch of *the system of his master*,

master, rather than a faithful account of the *views* of his predecessors. *Professing* to consider this *new philosophy* as beneficial to the world, he artfully represents it to have originated with men less likely to betray its real nature and tendency, than those whose avowed *hatred* of religion might render its design more liable to suspicion. But on another occasion, when celebrating the glories and benefits of the French Revolution, he does ample justice to his Hero. “It appears,” says Condorcet in his *Life of Voltaire*, “that it would have been impossible to shew in a clearer light, the eternal obligations which human nature has to Voltaire. Circumstances were favourable. *He did not foresee ALL that he has done, but HE HAS DONE ALL THAT WE NOW SEE.*”

In order to shew the exact resemblance between this *new philosophy* as it is called, and “the second beast which

had two horns as a lamb, and spoke as a dragon," *I shall select from the writings of its teachers, its principles, its end, and the means by which it pursues that end,* before I consider the effects it has actually produced. The *authorities* for all these passages are before the public; and as they are allowed to be incontrovertible, it will be unnecessary to take up the page with references. "I am weary (said Voltaire) of hearing people repeat, that twelve men have been sufficient to establish Christianity; and *I will prove that one may suffice to overthrow it.*" No precept is oftener repeated by Voltaire than "*strike, but conceal your hand.*" "*The mysteries of Mythra* are not to be divulged, the monster (Religion) must fall, pierced by a thousand *invisible* hands: yes, let it fall beneath a thousand repeated blows." "I know not why people are so obstinately bent on believing me the author of the *Philosophical Dictionary*. The greatest service you can
do

do me, is to assert, though you pledge your share in paradise, that *I have no hand* in that hellish work....It is *betraying* one's brethren to praise them on such an occasion." "O my brethren, we should march closed, as the Macedonian Phalanx; it was only vanquished when it opened. Let the *real philosophers* unite in a *brotherhood like the Free-Masons*; let them assemble and support each other; let them be faithful to the association. Such an academy will be far superior to that of Athens, and to all those of Paris." Aware of the evils of dissensions among the *brethren*, Voltaire was anxious for a reconciliation between the Atheists, Deists, and Spinozists, or at least an agreement not to disclose their differences. And Rousseau declares he wrote the new *Eloisa* for this express purpose. Wishing to animate the other Chiefs, their eager Principal would write, "I fear you are not sufficiently zealous; you bury your talents; you seem only

to *contemn*, whilst you should *abhor* and *destroy* the monster....Such is our situation, that we shall be the execration of mankind, if we have not *the better sort* of people on our side. We must gain them, cost what it will. *Labour* therefore in the vineyard." He who "knows no other difference between himself and his dog than their dress," wishes to "die on a heap of Christians immolated at his feet." The *secret* watchword of the conspirators was, "Ecrasez l'Infame" ("Crush Christ"), while the "cri de guerre" ("call to arms") was "*toleration, humanity, reason.*" When Voltaire gives his reasons for *tolerating the Socinians* during this war with Christ, he says, it is "because *Julian* would have favoured *them*; and that he hates what Julian would have hated, and despises what Julian would have despised." Voltaire at first "did not pretend to enlighten housemaids and shoemakers," "equally contemning the *rabble*, whether for or against them."

But

But we shall find, that, in the progress of their work, the *rabble* become an object of the greatest importance. The cautious D'Alembert complains that Voltaire "shews his fangs too much in the Encyclopedia," and represents that "this is the time for stepping back to make the better leap:" he says however, "without doubt we have several *wretched articles* in our divinity and metaphysics; but with divines for *censors*, and a *privilege* (permission from the King to publish), I defy you to make them better. *There are articles less exposed where all is set to rights again.*" In 1762 Voltaire urges more direct measures: "You have *now* a fair opportunity of filling the Encyclopedia with those truths that we should not have dared to utter twenty years ago." But finding it necessary on some occasions to write in favour of the Christian religion, he bitterly laments "being *obliged* to write directly contrary to what he thinks."

The liberty he enjoyed in *Holland* to print his blasphemous and licentious productions, first gave Voltaire a bias in favour of republics ; for he had defended monarchy till he found himself thwarted in his great design upon Christianity by the press of France. Of this press however he afterwards took possession, having by his intrigues gained *all* the academicians, and *all* the ministers of state except *one* (M. de Mury), to be partizans in the cause of *reason* and *liberty*, according to his definition of these terms. But when he had tried the strength of his principles upon Geneva, which was conveniently situated in his neighbourhood, we find him writing thus upon government. “ *The most tolerable*, without doubt, is the republican, *because* under that form men approach the *nearest* to the *equality* of nature.”

Let us now look into some of the books expressly written for general circulation :

culatation; and there we shall find the following doctrines, some of them standing alone in all their naked horrors, others surrounded by sophistry and metreticious ornament, to entice the mind into their net before it perceives their nature. “ The *universal Cause*, that God of the Philosophers, of the Jews, and of the Christians, is but a chimera, and a phantom.” “ The phenomena of nature only prove the existence of God to a *few prepossessed men* ; so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified.” “ It is more reasonable to admit with *Manes* ^u, of a *two-fold* God, than of the God

^u I am aware that it was an artifice of the Papal Church to extend the deservedly unpopular name of Manicheans to many sects, which had nothing in common with the Manicheans, but their opposition to the ruling powers of the Church of Rome. What the Abbé Barruel says upon the subject must therefore be received with hesitation : since, though I admit the merit of his labours, and the truth of

God of Christianity.” “We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue.” “Nothing can be more absurd than to believe the soul a spiritual being.” “The immortality of the soul, so far from stimulating man to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet, and contrary to-all legislation.” “All ideas of justice and injustice,

his facts, I am not disposed to subscribe to all his opinions, and to confound, as he too often has done, the cause of Christianity with that of Popery. We may however trace the origin of Freemasonry to the *Dionysiacs* of Asia Minor, and may yet suppose these doctrines to have been engrafted upon their symbols in particular societies, while others remained perfectly ignorant of any such mystical sense having been annexed to them. And this has indeed been the case with the *generality* of the English Lodges, who knew *nothing* of the *mysteries* of their brethren on the continent. See p. 111. to which this note belongs, but was omitted in the printing.

of

of virtue and vice, of glory and infamy, are purely arbitrary, and dependent on custom." "Conscience and remorse are nothing but the *foresight* of those physical penalties to which crimes expose us. The man who is above the law can commit without remorse the dishonest act that may serve his purpose." "The fear of God, so far from being the beginning of wisdom, would be the beginning of folly." "The command to love one's parents is more the work of education than of nature." "Modesty is only an invention of refined voluptuousness." "The law which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another." These extracts from the secret correspondence and the public writings of these men, will surely suffice to prove that their system "speaks as the dragon." Their end was universal demolition; their means deceit, fraud, and falsehood."

When time had ripened the plot so far as almost to ensure impunity, if not success, they instituted a club at the house of Baron *Holbach* in Paris, about the year 1764, of which Voltaire was elected honorary and perpetual president. To conceal their real design, which was the *diffusion* of this new philosophy, they called themselves Economists. From this club was issued an inundation of books and pamphlets, calculated to impair and overturn religion, morals, and government; and which spreading over all Europe imperceptibly took possession of Public Opinion. “As soon as the sale was sufficient to pay the expences, inferior editions were printed and given away, or sold at a very low price, circulating libraries of them formed, and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity, through their confidential agents and correspondents,

dents, who were not themselves always trusted with the entire secret^x." By degrees they got possession of nearly all the reviews and periodical publications, established a general intercourse, by means of hawkers and pedlars, with the distant provinces, and instituted an office to supply all schools with teachers; and *thus did they acquire unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world.*

"The lovers of wit and polite literature were caught by Voltaire; the men of science were perverted, and children corrupted in the first rudiments of learning, by D'Alembert and Diderot; stronger appetites were fed by the secret club of Barón Holbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of

^x Annual Register.

all ranks was surpris'd, confounded, and hurried away by Rousseau^y." But the most *powerful* engine of their schemes, and what I conceive to have been particularly designated *as one of the horns of the beast*, was the *secret force* dispersed over all France by means of certain *new orders*, which they engrafted upon Freemasonry. In these the customary words and signs were all *explained* to contain a *hidden meaning*, which accorded with their system. The elect were led by the most impious ceremonies and instructions to the most absolute Atheism, and the most perfect hatred of every species of Government; and bound by the fear of *inevitable punishment*, and an enthusiastic attachment to the cause, to *inviolable secrecy*, and *unlimited obedience* to the commands of *the superiors*, though who these superiors were, the generality of these deluded fanatics knew not.

^y Annual Register.

“ Out of 289 lodges in France, there were in 1784 only 23 which kept to the simplicity of their original institution ; the other 266 had been re-modelled, and were *united* under the name of the *Grand Orient*,” the name of the *principal* Lodge, of which the Duke of Orleans was Grand Master.

First effects produced by the System of Voltaire.

Before we search the caverns of Illuminism, I must beg to recal the Reader's attention to the effects which Voltaire's philosophy had produced in Europe before Weisshaupt founded his order. The latest of the dates of the letters from which the following passages are taken, is 1773.

“ In Russia the new philosophy was
pro-

protected by the Empress," and the defenders of religion were "at their last gasp in Poland, thanks to the King Poniatowski." They were already overthrown in Prussia through the care of Frederick; "and in the north of Germany the sect of Philosophists daily gained ground, thanks to the Landgraves, Margraves, Dukes, and Princes, Adepts and Protectors." "In Spain it was undermining the Inquisition, and *a great revolution was operating in ideas there*, as well as in Italy." Frederick writes, "philosophy is beginning to penetrate into superstitious Bohemia, and into Austria, the former abode of superstition. In our Protestant countries, we go on much brisker." In Paris, "many Philosophers are to be found behind the counters." D'Alembert writes, "I see every thing in the brightest colours: I foresee the Jansenists *naturally* dying off the next year, after having strangled the Jesuits this—*toleration* established

blished—the Protestants recalled—the priests married—confession abolished, and *fanaticism* (their term for Religion) *crushed*. And all this without its being *perceived*.” And he expressly attributes this grand triumph to *the Encyclopedia*. He smiles at *the blinded Parliaments*, who “think they are serving Religion, while they are *forwarding Reason*, without the least suspicion”. *They are the public executioners*, who take their orders from *Philosophy* without knowing it.” He boasts that “in Calvin’s own town, (Geneva) there are but a few beggarly fellows, who believe in Christ.” And particularly exults in the “approaching fall of the Church of England, when he extols the *English truths*,” by which he means the impieties of Hume. Voltaire writes with excessive joy, that “England and Switzerland were overrun with men

^u The wisdom of the British Parliament in refusing to repeal the Test Act in the year 1789, is here displayed in a very striking manner.

who

who hated and despised Christianity, as Julian hated and despised it—and that from Geneva to Berne, not a *Christian* was to be found.” The means by which this wonderful change in the European world was effected, were adapted to the circumstances of the various states. In this country, the refuge of Liberty, when expelled from every other, and the seat of pure Religion, the doctrines of modern Socinianism were found to be the most effectual means of propagating Infidelity; especially among the Dissenters. The religious knowledge diffused among all classes of people in England, required more management than the ignorance and superstition of Popish countries; and the nature of our government was far less favourable to their revolutionary projects, than either absolute monarchy, or republics. “Socinianism is in its principles friendly to Republicanism, and has been so found in its history, as indeed has been the case with
its

its near ally, Deism:" for the general habit of scepticism inevitably produces a restless discontent, and a dislike to *establishments* of every description. Idolizing their Constitution, and zealous for their Religion, the people of England would not *at that period* have tolerated writings, which were read with avidity upon the continent. "The attacks on Christianity did not therefore rise to Deism, which openly disavows the Religion of *Jesus*, but were carried on by the sap of Socinianism, which, professing to believe in Christ, degrades his character, denies him as the Saviour of the world, as the atonement of the sins of mankind, and thus would destroy the purposes of the Divine mission*;" for they were fully aware that the passage from Socinianism to Deism is not long. And this scheme succeeded but too well. "The chiefs of that sect soon con-

* Rise and Progress of Jacobinism.

sidered

sidered it as incumbent upon them to manifest their political as well as their religious non-conformity. The doctrines which the heresiarchs preached and taught, were equally contrary to monarchy and hierarchy. Their enmity was indeed more avowed to the Church, but was equally strong against the State." And thus they became powerful engines in the hands of Infidelity and Anarchy, however they may acquit themselves of the charge of being partizans².

¹ Rise and Progress of Jacobinism.

² It is a well known fact, that Socinianism has banished Arianism. In this country there are *very* few Arian congregations left, and scarcely an Arian to be found among the younger part of the Dissenters. They are now chiefly Calvinists or Socinians. But as a body they differ very much both in religious and political principles from the Dissenters in the time of King William. The act passed in their favour even in the beginning of the present reign, was *declared by themselves* to be *perfectly satisfactory* as far as religious toleration was concerned. But Dr. Price and Dr. Priestley very soon changed their language.

In

In Germany the jealousies, animosities, and religious disputes which continually agitated the many small contiguous principalities, professing different modes of faith, and allowing the free exercise of all, exposed them in a peculiar manner to the artifices of the enemy. "The spirit of free enquiry was the great boast of the Protestants, and their only support against the Roman Catholics, securing them both in their religious and civil rights. It was therefore encouraged by their governments, and sometimes indulged to excess. In the progress of this contest their own confessions did not escape censure; and it was asserted, that the Reformation which these Confessions express, was not complete. Further reformations were proposed. The Scriptures, the foundation of our faith, were examined by clergymen of very different capacities, dispositions, and views; till, by explaining, correcting, allegorizing, and otherwise twisting

twisting the Bible, men's minds had hardly any thing left to rest on as a doctrine of Revealed Religion. This encouraged *others* to go *further*, and to say, that Revelation was a solecism, as plainly appeared by the irreconcilable differences among these *Enlighteners* (so they were called) of the public; and that man had nothing to trust to but the dictates of natural reason. *Another* set of writers, proceeding from *this* as a point already settled, proscribed all Religion whatever, and openly taught the doctrines of Materialism and Atheism. Most of those innovations were the work of *Protestant divines*, from the causes that I have mentioned^a." By this time Nicholai, the famous bookseller of Berlin, and prime agent of the Philosophists, had almost monopolized the literature of Germany and Holland, and had dispersed their poison with unremitting in-

^a Robison.

dustry.

dustry. “Voltaire had so perfectly brought these Antichristian productions into fashion, that this species of literature was the resource and livelihood of those miserable scribblers, who fed upon their traffic in blasphemy. *Holland* in particular, that miry bog, where the demon of avarice was enthroned under the auspices of a few booksellers, was *the grand asylum* of these starving infidels^b.”

“But the progress of Infidelity was much accelerated by the establishment of a *Philanthropine*, or Academy of general education, in the principality of Anhalt-Deffau. The *professed* object of this institution was, to *unite* the three Christian communions of Germany, and to make it possible for the members of them all, not only to live amicably among each other, and to worship God in the same church, but even to *communicate together*. This attempt *naturally*

^b Barruel.

gave

gave rise to much *speculation* and *refinement*; and the proposals for *amendment* of the *formulas*, and the *instructions* from the pulpit, were prosecuted with so much keenness, that the *ground-work*, *Christianity*, was refined and refined, till it vanished altogether, leaving Deism, or natural, or, as it was called, *Philosophical Religion*, in its place. The Lutherans and the Calvinists, prepared by the causes before mentioned, to become dupes to this master-piece of art, were enticed by the *specious liberality* of the scheme, and the *particular attention* which it *promised* to the *morals* of youth. But not one Roman Catholic could Basedow allure to his *Seminary of Practical Ethics*.* Thus have “those who were clean escaped from error, been seduced by the form of godliness, and great swelling words of vanity, to quit the faith as it is in Jesus.”

* Robison.

Proofs of the exact resemblance between the new Philosophy and the second Beast continued.

The semblance of *these powers* of the Beast to the Lamb, must surely now appear very evident—especially to those who are acquainted with the general style of the seductive writings adapted to *general* circulation. But the mysteries of Illuminism must be allowed to be a yet more *literal* accomplishment of this wonderful Prophecy. There we shall indeed find a “mystery of iniquity,” which we may venture to pronounce will never be exceeded. The pupils of this sect of Voltaire’s disciples, are *expressly told*, that
“THE ORDER CONTAINS A RELIGION WHICH IS THE PERFECTION OF CHRISTIANITY.” The novice, when *first* admitted into those societies, is induced to take the *oath of secrecy*, by a *most solemn assurance*, “that nothing is ever transacted in this society, hurtful to *Religion, Morals, or the State.*” But after they have, by
almost

almost incredible art and perseverance, got possession of all the secrets of his life, and his family, he is farther bound to “a *blind obedience* to the Order, without *any restriction* whatever.” Weishaupt, the founder of the Order, thus writes to an *areopagite*, or *chief*, concerning what he calls the Priest’s degree. “One would almost imagine that this degree, as I have managed it, is *genuine Christianity*; and that its end was to *free the Jews from slavery*. I say that Free-Masonry is *concealed Christianity*. My *explanation* of the hieroglyphicks at least proceeds on this supposition; and, *as I explain things*, no man need be ashamed of being a Christian. Indeed I afterwards throw away this name, and substitute *reason*. But I assure you this is no small affair: a *new religion*, and a *new state government*, which so *happily explain* one and all of these symbols, and *combine* them all in one degree. You may think that this is my chief work; but I have three other degrees, all different, for my
class

class of *higher* mysteries, in comparison with which, this is but child's play; but these I keep for myself as General, to be bestowed by me only on the Benemeritissimi....It is the key to *history*, to *religion*, and to every state government in the world." "You cannot imagine what respect and curiosity my Priest's degree has raised; and, which is wonderful, a *famous Protestant divine*, who is now of the order, is *persuaded* that the *religion contained in it* is the *true sense of Christianity*. O man, man! to what mayest thou not be persuaded! Who would imagine that I was to be the founder of a new *Religion*?"

Before the *adept* is admitted to the Priest's degree, a number of questions are put to him, which he has been *prepared* to answer, by *previous* steps of *Illumination*. The following are some of the leading questions: "Do you think the present state of nations corresponds

with the object for which man was placed upon earth? For example, do governments, civil associations, or religion, attain the ends for which they were designed? Do the sciences to which men apply furnish them with *real* lights? Are they conducive (as they ought to be) to real happiness?.....Did there not formerly exist an order of things more simple? What sort of an idea can you form of that ancient state of the world?What means were best to be employed for *restoring* mankind to that happy state? Should it be by public measures, by violent revolutions, or by *any means* that should ensure success? Does not the Christian Religion in all its purity afford some indications, does it not hint at some state or happiness similar to this? Does it not even prepare it? Is this *holy and simple religion really* what different sects profess it to be at this present day, or is it more perfect? Can this *more* perfect Christianity be known
or

or taught? Could the world, *such as it now is*, support a stronger degree of light?.....Must we not then *silently* and *gradually* remedy these disorders, before we can flatter ourselves with the re-establishment of the golden age? *Meanwhile* is it not advisable to *disseminate the truth in secret societies*? Can we trace any such *secret doctrine* in the antient schools of the sages, or in the *allegorical* lessons given by Jesus Christ the Saviour and Liberator of mankind, to his *most intimate Disciples*? Have you not observed a sort of *gradual* education in that art which you see has been transmitted to our Order from the highest antiquity?"

It is with regret that I omit the initiatory Discourse of the President^a, the whole tendency of which is the *total* destruction of *all* Religion, *all* Government, and *all* that the world has been accustomed to consider as *morality*; but

^a See Barruel, vol. iii. p. 164.

which tendency is so artfully concealed by the dazzling veil of *sophistry*, that the *prepossessed* mind of the candidate does not easily perceive it. The following extracts, however; will fully display its design. “The first age of mankind is that of savage and uncouth nature. A family is the whole society : hunger and thirst easily quenched, a shelter from the inclemency of the seasons, a woman, and after fatigue, rest, are then the only wants. At that period men enjoyed the two *inestimable* blessings, *equality* and *liberty* : they enjoyed them to their utmost extent.....As families multiplied, the means of subsistence began to fail ; the *Nomade* (or roaming) *life ceased*, and *property* started into existence ;.....hence *liberty* was ruined in its foundation, and *equality* disappeared.....Men then had passed from their peaceable state to the yoke of servitude ; *Eden*, that terrestrial Paradise, was lost to them....The secret schools of Philosophy, which have been in all ages the archives of nature, and of
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the rights of man, shall one day retrieve the fall of human nature, and princes and nations shall disappear from the face of the earth, and that without violence.....Reason shall be the only book of laws, the sole code of man. This is one of our great mysteries. Attend to the demonstration of it, and learn how it has been transmitted down to us—This we shall see presently.” We are to observe, that the candidate is here informed, that secret societies are to effect this mighty change in the world without violence.

Let us now notice the following instructions in the *same* discourse. “Serve, assist, and mutually support each other; augment our numbers; render yourselves at least independent, and leave to *time and posterity the care of doing the rest*. When your numbers shall be augmented to a certain degree, when you shall have acquired strength by **your** union, *hesitate no longer, but begin to render your-*
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self

self powerful and formidable to the wicked [that is to say, all who resist their plans]; *the very circumstance* of your being sufficiently numerous to *talk* of force, and that you really do talk of it, *that circumstance alone* makes the profane and wicked tremble. That they may not be overpowered by numbers, many will become good [like you] of themselves, and will join your party^b. *You will [thus] soon acquire sufficient force to bind the hands of your opponents, to subjugate them, and stifle wickedness in embryo. Extend and multiply the children of light, until numbers and force shall throw power into our hands.*" Is it possible to avoid recalling the words of the Prophecy to our minds, "He shall *cause* them that dwell on the earth to make an image?" But let us proceed.

The *lessons* by which it is declared

^b These were the arts which effected the Revolution in Holland.

men must be taught how to attain the grand object of this Order, “ are to treat of *morality*, and of *morality alone*.”— Let us now consider the *definition* of this morality, which is given in this discourse—“ Nor is *true* morality any other than the art of teaching men to shake off their *wardships*, to attain the age of manhood, and thus to need neither princes nor governments.....No ; man is not so wicked as an *arbitrary* morality would make him appear ; he is wicked because religion, the state, and bad example pervert him....May our principles become the foundation of all morals ! Let REASON at length be the religion of man, and the problem is solved^c.”....

^c This pressing exhortation will enable the Reader to solve the problem of the *altars*, the *worship*, and the *festivals of Reason*, in the French Revolution ; nor will they be any longer at a loss to know from what loathsome den their shameless goddess rose.” Barruel, vol. iii. p. 200.

“ The morality which is to perform this miracle, is *not* a morality of vain subtleties....It is not that morality which, *degrading* man, renders him careless of the goods (or blessings) of this world ; *forbids* him the enjoyment of the innocent pleasures of life, and *inspires* him with the hatred of his neighbour. It must *not* be a morality favouring the interests only of its teachers ; which prescribes persecution and intoleration ; which militates against *reason* ; which forbids the prudent use of the passions ; whose virtues are no other than inaction, idleness, and the heaping up of riches on the slothful. *Above all*, it must *not* be that morality which, adding to the miseries of the miserable, throws them into a state of pusillanimity and despair, by the threats of hell, and the fear of devils. It must, on the contrary, be that morality so much disregarded and defaced at the present day of *selfishness*, and replete with heterogeneous principles.

ples. It must be a *divine doctrine*, such as *Jesus* taught to his disciples, and of which he gave the *real interpretation* in his *secret conferences*."

Before we enter farther into this mystery of blasphemous iniquity, I shall present the Reader with the following extracts as a more full explanation of this wonder-working morality.

"Only that is sin which is *ultimately* productive of mischief." "*All things* are lawful when *taken in their proper connexion*." "Every thing which is *useful* is an act of virtue. The source of the passions is pure ; it is necessary that every one should be able to gratify his, within the bounds of virtue, and that our Order should furnish him with the means." But the whole will be found comprised in the following "Theory of Human Nature," according to the opinion of one of their teachers. "The leading propensities

propensities of the human mind are three ; instinctive liberty, instinctive activity, and instinctive love. *If a man is obstructed in the exercise of any of these propensities, he suffers an injury.* The business of a good education therefore is to teach us *how* they are to be enjoyed in the highest degree ;” or, in other words, how he may be restored to the *inprescriptible rights of man* in a state of savage life.

Before we return to the discourse of the Hierophant, let us also read the account of this degree which is given in their private letters. “ We must consider the ruling propensities of every age in the world. At present the cheats and tricks of the priests have roused all men against them, and against Christianity^d. But at the same time, superstition and fanati-

^d See p. 8. of this Chapter, concerning the *origin* of Infidelity.

cism rule with unlimited dominion, and the understanding of man really seems to be going backwards. Our task therefore is doubled. *We must give such an account of things*, that fanatics shall not be alarmed, and that shall, notwithstanding, *excite a spirit of free enquiry*.... We must make the *secret doctrines* of Christianity be received as the *secrets* of genuine Free Masonry. But farther, we have to deal with the despotism of Princes. This increases every day. But then, the spirit of freedom breathes and sighs in every corner; *and by the assistance of hidden schools* of wisdom, liberty and equality, the natural and imprescriptible rights of man, warm and glow in every breast. We must therefore unite these extremes. We proceed in this manner. Jesus Christ established no new religion; he would only set Religion and Reason in their antient rights. For this purpose he would *unite* men in a common band. He would fit them for this, by spread-

ing *a just morality*, by enlightening the understanding, and by assisting the mind to shake off all prejudices. He would teach all men in the first place, *to govern themselves*. Rulers would then be needless, and *equality* and *liberty* would take place without any revolution, by the natural and gentle operation of *reason and expediency*. This great teacher allows himself to *explain* every part of the Bible *in conformity to these purposes*; and he forbids all wrangling among his scholars, because every man may there find a *reasonable application* to his *peculiar doctrines*.—*Let this be true or false, it does not signify*. This was *a simple religion*, and it was *so far* inspired; but the minds of his hearers were not fitted for receiving these doctrines. *I told you*, says he, *but you could not bear it*. Many therefore were called, but few were chosen. To his *Elect* were entrusted the most important secrets; and even among *them* there were *degrees* of information. There was
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a seventy, and a twelve. All this was in the natural order of things, and, according to the *habits of the Jews*, and indeed of *all antiquity*, the Jewish Theosophy was a mystery, like the Eleusinian, or the Pythagorean, unfit for the vulgar. And thus the doctrines of Christianity were committed to the *Adepti*, in a *Disciplina Arcani*. By these they were maintained like the Vestal fire. They were kept up *only in hidden societies*, who handed them down to posterity; and they are now in the possession of the *genuine Free-Masons.* “And now it will appear that *we* are the only true Christians. We shall now be in a condition to say a few words to *priests* and *princes*. I have so contrived things, that I would admit even popes and kings, *after the trial I have prefixed.*”

Let us now return to the discourse of the President. “Jesus Christ, our Grand and ever-celebrated Master, appeared in
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an age when corruption was universal ; in the midst of a people who from time immemorial had been subjected to, and severely felt the yoke of slavery ; and who eagerly expected their *deliverer, announced by the Prophets*. Jesus appeared and taught the doctrine of *Reason* ; to give greater efficacy to these doctrines, he formed them into a religion, and adopted the *received traditions* of the Jews. He *prudently* grafted his new school on their religion and their customs, which he made the *vehicle* of the *essence* and *secrets* of his new doctrines. He did not select sages for his new disciples, but *ignorant men, chosen from the lowest class* of the people, *to show* that his doctrine was made for *all*, and suitable to every one's understanding ; to show too, that the knowledge of the grand truths of *reason* was not a privilege peculiar to the great. He does not teach the Jews alone, but all mankind, the *means of acquiring their liberty* by the observation of his precepts.

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He supported his doctrines by an innocent life, and sealed them with his blood. His precepts for the *salvation* of the world are, simply, the love of God and the love of our neighbour ; he asks no more.....Nobody ever reduced and consolidated the bands of human society within their real limits as he did. No one was ever more intelligible to his hearers, or more prudently covered the sublime significations of his doctrine. *No one indeed ever laid a surer foundation for liberty, than our Grand Master, Jesus of Nazareth.* It is true, that on all occasions he *carefully concealed* the sublime meaning, and *natural* consequences of his doctrine ; *for he had a secret doctrine, as is evident* from more than one passage of the Gospel ; ‘ To you it is given to know the *mystery* of the kingdom of God ; but to them that are without all things are done in parables. And their princes have power over them ; but it is not so among you, but whoever will be greater

greater shall be your minister.' If therefore the *object* of the *secret* of Jesus which has been preserved by the *institution of the mysteries*, and *clearly demonstrated* both by the conduct and the discourses of this Divine Master, *was to reinstate mankind in their original liberty and equality*, and to *prepare the means*; how many things immediately appear clear and natural, which hitherto seemed to be contradictory and unintelligible! *This explains in what sense Christ was the Saviour and the Liberator of the world. How the doctrine of original sin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt nature, and the state of grace, will no longer be a problem. Mankind, in quitting their state of nature, lost their dignity. In their civil society, and under their governments, they no longer live in the state of pure nature, but in that of fallen and corrupt nature. If the moderating of their passions and the diminution of their wants,*

reinstate

reinstate them in their primitive dignity, that will really constitute their redemption, and their state of grace. It is to this point that morality, and the most perfect of all morality, that of Jesus, leads mankind. When at length this doctrine shall be generalized throughout the world, the reign of the good and of the elect shall be established.—This discourse requires no comment; but suffer me to ask, whether it be possible to imagine a more exact fulfilment of the Prophecy, as far as relates to the *description of the Beast*?

The extreme importance of the subject must be my apology for multiplying proofs. In one of their rituals, the Master's degree is made typical of the death of Jesus Christ, "the Preacher of Brotherly Love." But in the *next* step it is shown to have been *Reason* that has been destroyed and entombed; and the Master in this degree, "the *sublime Philosopher*,

losophe, occasions this discovery of the place where the body is hid. Reason rises again, Superstition and Tyranny disappear, and man becomes free and happy." "We must *gradually*," says Weishaupt, "*explain away all our preparatory pious frauds; and when persons of discernment find fault, we must desire them to consider the end of our labours; we must unfold from history and other writings, the origin and fabrication of all religious lies whatever: and then give a critical history of our order.* But I cannot but laugh when I think of the ready reception which all this has met with from the grave and learned divines of Germany and of England: and I wonder how their *Williams*^e failed, when he at-

^e He read lectures in Margaret Street, Cavendish Square, in the years 1776, and 1777, which were afterwards published. The first point he endeavoured to establish was, that he was not *insane!!!* See Monthly Review, Jan. 1780.

tempted

tempted to establish a deistical worship in London; for I am certain it must have been acceptable to that learned and free people. But they had not the enlightening of our days." What the *history* was to be which was to unfold the "origin of all religious lies," we may see from the following sketch in a letter from Weisshaupt. "Nothing would be more profitable to us than a *right* history of mankind. Despotism has robbed them of their liberty. How can the weak obtain protection? Only by *union*; but this is rare. *Nothing can bring this about but hidden societies.* There may be some disturbance; but by and by the unequal will become equal; and after the storm all will be calm. CAN THE UNHAPPY CONSEQUENCES REMAIN, WHEN THE CAUSES OF DISSENSION ARE REMOVED? Rouse yourselves therefore, O men! assert your rights! and then will reason rule with unperceived sway; and *all shall* be happy.

py. *Morality* will perform all this ; and *morality* is the fruit of *Illumination* ; *duties and rights* are *reciprocal*. *Where Octavius has no right, Cato owes him no duty*. *Illumination* shows us our rights, and *morality* follows ; that *morality* which teaches us to be of age, to be out of *wardship*, to be full grown, and to walk without the leading-strings of kings and priests."

The pretended history of *Masonry* goes back to the deluge, recapitulates the pretended views of *Christ*, the decline of *Masonry*, and the honour reserved to *Illuminism*, to preserve and revive these true and antient mysteries, and declares, that " the names of those to whom they owe the actual *institution* of the Order, will for ever remain unknown ; the Chiefs who now govern not being *Founders*, and every document having been committed to the flames." In one of the classes where *Christ* is re-
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presented as the enemy of superstitious observances, the assertor of reason and brotherly love, the candidate takes an oath to “powerfully oppose superstition, slander, and despotism: so that, like a *true son* of the Order, *he may serve the world*, and follow the traces of the pure and true religion pointed out in the instructions and doctrines of Masonry, and faithfully report to the *superiors* the progress made therein.” The ceremonies of admission to another of the degrees, are a blasphemous imitation of the sacrament of the Lord’s Supper. The Prefect, or Principal, after asking whether the knights are in the disposition to partake of the *love-feast* in earnest peace and contentment, takes the plate with bread, and says, “Jesus of Nazareth, our Grand Master, in the night in which he was betrayed by his friends, persecuted for his love for truth, imprisoned, and condemned to die, assembled his trusty brethren, to celebrate his last love-feast,

feast, which is signified to us in many ways. He took bread, and brake it (breaking it), and blessed it, and gave to his disciples, &c. This shall be the work of our holy union....Let each of you examine his heart, whether love reigns in it, and whether he, in full imitation of our Grand Master, is ready to lay down his life for his brethren. Thanks be to our Grand Master, who has appointed this feast as a memorial of his kindness, for the uniting of the hearts of those who love him. Go in peace, and blessed be this new association which we have formed—Blessed be ye who remain loyal and strive for the good cause.” In the Priest’s degree the ceremonies are a mock *ordination*, followed by a *communion* of *honey and milk*.—Such were the *lesser* mysteries, but there were *higher for stronger stomachs*. In the first of these *higher* degrees the Magus, (the ceremonies of which are adapted to the *fire* worship of the Magi) “ the doctrines
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are the same as those of Spinoza, where all is *material*; God and the world are the same thing; and all religion is shewn to be without foundation, and the contrivance of ambitious men." The second degree, or *Rex*, teaches "that every peasant, citizen, and householder, is a *Sovereign*, as in the patriarchal state; and that nations must be brought back to that state, by *whatever means are conducive—peaceably if it can be done; but if not, then by force*—FOR ALL SUBORDINATION MUST BE MADE TO VANISH FROM THE EARTH.

Thus, having by steps got rid of *all* Religion, the *great aim* of the system is laid open, without the fear of any objection from those admitted into these mysteries. And thus it is proved beyond a doubt, that the Order of the Illuminati, following the system of Voltaire, had for its *immediate* objects the abolition of Christianity, and the destruction of
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all civil government, by introducing universal dissoluteness and profligacy of manners, and then making these corrupted subjects instrumental to the execution of their designs. "Should I mention (to the adepts) our fundamental *principles*, so unquestionably dangerous to the world, who would remain? What signify the *innocent* ceremonies of the Priest's degree, in comparison with your maxim, that *we may use for a good end those means* which the wicked employ for a base purpose?" "The Order must possess the power of life and death, in consequence of our oath; and with propriety, *for the same reason, and by the same right*, that *any government in the world* possesses it: *for the Order comes in their place*, making them *unnecessary*. When things cannot be otherwise, and ruin would ensue if the association did not employ this mean, *the Order must, as well as public rulers*, employ it for the *good of mankind*, and therefore

fore for its *own preservation*. Nor will the political constitution suffer by this; for there are always thousands equally ready and able to supply the place." We need not wonder that one of the chiefs told the professors that "death, inevitable death, from which no potentate could protect them, awaited every traitor to the Order;" or that the French Convention, "the Image which this Beast caused to be made," proposed to take off the German Princes and Generals, and whoever was in their way, by sword or poison.

Success of the Order of Illuminati.

A few words respecting the success of this Order, will at the same time prove that the means they employed to ensure

it were exactly similar to those adopted by the association in France. At Munich they established their principal Lodge, under the appearance of a society of zealous Naturalists. Lodges were scattered all over *Germany*. There were many in *Poland*, *Switzerland*, and *Holland*, some in *France* and *Italy*, and in *England*, two in *Scotland*, and several in *America*. "All the *German schools*, and the *Benevolent Society*, are at last under our direction. We have got several zealous members in the *Courts of justice*, and we are able to afford them pay, and other good additions. Lately we have got possession of the *Barcholomew Institution for young clergymen*, having secured all their supporters. Through this we shall be able to supply *Bavaria* with *fit priests*. Two of our best youths have got journeys from the court, and they will go to *Vienna*, where they will do us great service." The following directions are given among a variety of others, by a
 Chief

Chief of the Order. “We must acquire the direction of *education*—of *church management*—of the *professorial chair*, and of the *pulpit*—We must preach the warmest concern for *humanity*, and *make people indifferent to all other relations*—We must gain the *reviewers*, and the *journalists*, and the *booksellers*—We must try to gain an influence in the *military academies* (*this may be of mighty consequence*), the *printing-houses*, &c. *Painting* and *engraving* are highly worth our care. We must win the common people in every corner.—There is no way of influencing men so powerfully as by means of the women. These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds, to be freed from any one bond of restraint, and it will fire them the more, and cause

them to work for us with zeal, without knowing that they do so ; for they will be only indulging their own desire of personal admiration." Both the French Free-Masonry, and the German Illuminism, had their female adepts. These were to be admitted into classes suited to their characters, whether vicious or virtuous ; and were to be *deluded* into principles and conduct best calculated to promote the views of the society, but *not* to be entrusted with its secrets^f.

Voltaire, Rousseau, and their associates, had founded their system upon *liberty and equality*. They began with asserting,

^f " This association might moreover serve to gratify those brethren who had a turn for sensual pleasure." Let me intreat my fair countrywomen to peruse the admirable Address of Professor Robison to them, upon the importance of their conduct at the present moment ; considered with a view to the *real* dignity of the sex, and the true interests of the nation. See Robison, p. 243.

that

that all men were equal and free—then, masking their design under *the right of free enquiry*, they gradually annihilated Christianity in the minds of their adepts; and, leaving no other basis for *any* religion to rest upon than the sophistry of a *reason*, the perpetual sport of the passions and the imagination, they conducted them to Materialism and Atheism. With respect to Government, they asserted, that all men being equal and free, *every citizen had an equal right* to form the laws, and to the title of sovereign^s. And by thus abandoning all authority to the capricious fluctuations of the multitude, and declaring that *no* government can be legitimate, but that founded on the will of the *sovereign people*, they struck at the root of all government whatever, while they perceived the *necessity of establishing* a sort of tem-

^s It will be recollected that the French have publicly called themselves “A nation of kings.”

porary democracy in France, for the purpose of completing their object, UNIVERSAL RUIN. Illuminism was therefore only a more dreadful form of the *same System* of abomination. The principles were the same, but furrounded with the terrors characteristic of a *German* institution, and leading more *directly* to the proposed end, by means more grossly profligate, yet equally insidious—means which could not have succeeded, unless the world had been *prepared* by the secret operations of the disciples of Voltaire.

Application of the foregoing Facts to Prophecy.

As it appears that Illuminism has produced in Germany the same gradual progress from religion to atheism, from decency

decency to dissoluteness, from loyalty to rebellion, which the secret Orders of Free-Masonry has done in France, and by similar means, we are as clearly authorized to consider the Sect of the Illuminati to be one of the *horns* of the *Infidel Beast*, as we were to conclude the *association* of French Sophists to be the other. We have now seen the *Beast* create a power by means of *these horns*, unknown in the history of the world, and in a manner equally unprecedented. We have seen *these horns* under the appearance of PHILANTHROPY, MORALITY, and RELIGION, TAKE POSSESSION OF AN AUTHORITY which NO CIVIL MAGISTRATE COULD EVER OBTAIN, WITHOUT THE WORLD'S PERCEIVING THAT THEY POSSESSED it—We have seen them, WITHOUT ASSUMING THE SLIGHTEST APPEARANCE OF CIVIL POWER, secure a multitude of *tried* and zealous adherents, ready to contribute DIRECTLY or INDIRECTLY, according to the *ranks* in which (unknown to themselves) they were placed

by the supreme conductors of the plan.—
 We have seen them, in fine, gradually
 PERSUADE THESE MEN, THAT FORCE
 WOULD BE NECESSARY TO OVERTURN
 THE PRESENT REIGN OF DESPOTISM,
 AND RESTORE THE GOLDEN AGE;
 AND PREPARE THEM TO RAISE UP A
 CIVIL POWER IN ORDER TO EXE-
 CUTE THIS GLORIOUS DESIGN. Read-
 er! Is it possible for events to fulfil a
 Prophecy more accurately^h?

Let it not be pretended that these
 events arose out of a series of *accidental*
 circumstances—were the natural effects
 of the pressure of a despotic yoke—or
 any other common cause of revolutions.
 The formation of a civil power as the
instrument of its designs, was a part of
 the original plan suggested by the great
 enemy of Christ and of mankind. In
 proof of this I shall quote a letter writ-
 ten by a Nobleman well known for his

^h See Introductory Chapter, p. 133.

literary productionsⁱ, when he visited Paris in the year 1765; and which, I beg to observe, strongly confirms the assertion in the former part of this Chapter, that the *Free-Thinkers of England* had not at that time any *connexion* with the *Philosophers of France*. “The Dauphin will probably hold out a very few days. His death, that is, the near prospect of it, fills the Philosophers with the greatest joy, as it was feared he would endeavour the restoration of the Jesuits. You will think *the sentiments of the Philosophers very odd state-news*—but do you know who the Philosophers are, or what *the term means HERE*? In the *first place*, it comprehends almost every body; and in the *next*, means men, who, *avowing* war against popery, *aim*, many of them, at a *subversion of all religion*, and still many more, *-at the destruction of regal power*. How do you know this? you

ⁱ Lord Orford's Works, vol. v. p. 123.

will say ; you who have been confined to your chamber. True : but in the first period I went every where, and heard nothing else ; in the latter, I have been extremely visited, and have had long and explicit conversations with many who *think* as I tell you, and with a *few of the other side*, who are no less persuaded that there are such intentions. In particular, I had two officers here t'other night, neither of them young, whom I had difficulty to keep from a serious quarrel, and who, in the heat of the dispute, informed me of much more than I could have learnt with great pains."

From the " secret correspondence" of these Philosophers, it appears that in 1743, Voltaire was plotting with the King of Prussia to plunder the Ecclesiastical Princes, and the religious Orders of their possessions. In 1764, he sent a Memorial to the Duke of Praslin, on
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the Abolition of Tythes, in hope of depriving the clergy of their subsistence. In 1770, he writes, "I like to cover these harlequin *bull-givers* (Popes) with ridicule, but I had rather *plunder them*." D'Alembert advised, that the clergy should be deprived of their consequence in the State, *before* they were plundered of their possessions, and that the danger of letting the clergy form a distinct body in the state, should therefore be *represented* in strong colours. Frederick says, "If we wish to diminish *fanaticism*, we must not *begin* by the bishops. But if we succeed in lessening the friarhoods, especially the mendicant orders, the people will cool; and they being less superstitious, will then allow the powers to bring down the bishops as best suits their states. This is the only possible mode of proceeding." In 1761, Voltaire writes, "Had I but 100,000 men, I well know what I would do with them." In 1767, Frederick says, "It

is not the lot of *arms* to *destroy the wretch*. It will perish by the force of *truth*." But in 1775, he thinks that *force* must strike the *last* blow at religion. "To Bayle, your forerunner, and to yourself no doubt, is due the honour of that *Revolution* working in the minds of men. But to speak the truth, it is not yet complete; bigots have their party, and it will never be *perfected but by a superior force*. From government must the *sentence issue that shall crush the wretch*. Ministers may forward it, but the will of the sovereign must accede. *Without doubt this will be effectuated in time*; but neither of us can be spectators of that long-wished for moment." Voltaire however was more sanguine; he writes in the same year, "We hope that *Philosophy*, which in France is *near the throne*, will soon be on it."

Can any thing more exactly describe the *design* of these *chiefs* to set up a *civil*

vil power for the express purpose of *crushing Christianity*? Can any thing more exactly correspond with this design, than the Power now reigning in France?

The *secret committee* for the express purpose of executing this design against Christianity, was established in Baron Holbach's house at Paris, between the year 1763 and 1766, twenty three years before the Revolution actually took place. This committee was the centre of union, when in 1778 the societies of *France* and of *Germany*—the Sophists and the Illuminati—were united by means of *Mirabeau*; and this important connexion was celebrated under the name of *the German Union*. Thus strengthened we find them extending their operations. “ We must *encompass the powers of the earth* with a *legion of indefatigable men*, all directing their labours *according to the plan of the Order*, towards the happiness of human nature —and

—and *seek those places which give power, for the good of the cause. But all must be done in profound silence.*” In 1786 they instituted “*The Propaganda,*” “a club aiming at nothing less than being the *mover of all human nature.*” It appears from their *Reports*, that this society “found much difficulty in gaining footing in Holland, and only succeeded at last by *persuading the people* there, that they *must* be swept away by the general torrent.” In 1791, it drew large sums of money from all those Provinces, for the *general fund*. In 1792, one of the principal members writes from thence, “The Propaganda is at present in full activity. *You will soon see its effects.*”

The REVOLUTIONARY TYRANNY OF
FRANCE, *shewn to be the exact Resem-*
blance of THE IMAGE OF THE BEAST.

At an early period of the Revolution in France, this *fraternity of Illuminated Free-Masons* took the name of *Jacobins*, from the name of a convent where they held their meetings. "They then counted 300,000 adepts, and were supported by two millions of men scattered through France, *armed with torches and pikes, and all the necessary implements of revolution.*" "Till the *twelfth of August* 1792, the French Jacobins had only dated the annals of their Revolution by the years of their pretended *liberty*. *On that day when the King was carried prisoner to the Temple, after having been declared to have forfeited his right to the crown, the rebel Assembly decreed, that to the date of li-*
berty,

erty, the date of *equality* should be added in future in *all public acts*, and the decree itself was dated the *fourth* year of *liberty*, the first year and day of *equality*. It was on that day for the first time, that the *secret* of Free-Masonry was made public. That secret so dear to them, and which they had preserved with all the solemnity of the most inviolable oath. At the reading of this famous decree, they exclaimed, ‘*We have at length succeeded, and France is no other than an immense Lodge. The whole French people are Free-Masons, and the whole universe will soon follow their example.*’ I witnessed this enthusiasm. I heard the conversations to which it gave rise. I saw Masons, till then reserved, who freely and openly declared, ‘*Yes, at length the grand object of Free-Masonry is accomplished—liberty and equality! All men are equal and brothers; all men are free.*’ That was the whole

whole substance of our doctrine; the object of our wishes, the whole of our grand secret¹!”

Now, when we consider the peculiar meaning which *their own writings* have proved to be annexed to *these words*—When we recollect their own declaration, that “none but a *Brutus*, or a *Catiline*, was fit for their *higher mysteries*,” I think we can scarcely avoid supposing, that the *establishment*, if not the *commencement* of the REIGN OF THE IMAGE may be dated from this memorable day. I shall now therefore request the attention of the Reader to “the POWER of the *image* made by them which dwell on the earth, and to which the *Beast* gave life.”

It is scarcely possible to contemplate the horrors which the Revolution in France has produced in France itself, without enquiring into the *previous* state

¹ Barruel.

of a country so peculiarly afflicted. History will furnish ample evidence for the justice of exemplary punishment, when she recites the *persecutions*, the *licentiousness*, and the *Infidelity* which have long distinguished that unhappy country; and Religion, in such a case, may “vindicate the ways of God to man,” without offence against that charity which is her peculiar characteristic.

The cruel persecutions, and “the slaughter of the saints,” have been noticed in a former Chapter^k; and for proofs of the long pre-eminence of France in *open* vice and irreligion, we may appeal to the numerous *Memoirs* which describe their manners. From them it will appear, that the court of France has been, with short exceptions, the seat of profligate wickedness, from the reign of Francis I. to go no farther back, and that she must be considered

^k See vol. ii. p. 214.

as the grand corruptrels of nations, since the power of Rome declined. The universal prevalence of irreligion in this unhappy country, is thus described by a writer not at all disposed to censure those with too much severity, who intermix the refinements of Philosophy with religious inquiries. “¹When I was myself in France, in the year 1774, I saw sufficient reason to believe, that hardly any person of eminence in Church or State, and especially in the least degree eminent in Philosophy or literature (whose opinions in all countries are sooner or later adopted by others), were believers in Christianity ; and no person will suppose, that there has been any change in favour of Christianity in the last twenty years. A person, I believe now living, and one of the best informed men in the country, assured me very gravely, that (paying me a compliment),

¹ Priestley's Fast Sermon, 1794.

I was

I was the first person he had ever met with, of whose understanding he had any opinion, who pretended to believe Christianity. To this all the company assented. And not only were the Philosophers, and other leading men in France, at that time unbelievers in Christianity, or Deists, but Atheists, denying the being of a God.” ^m And the triumphant entry of *Voltaire* into Paris immediately before his death in 1778, when viewed with all its extraordinary attending circumstances, may well be considered as announcing a very general apostasy from the church of Christ, in all ranks of people.

We have seen that it is according to the usual course of God’s Providence to make a people, remarkable for their wickedness, “the rod of his anger.”—We have seen, from the course of Pro-

^m See Robison’s Account of the Clergy in France, 3d Edit. with the Postscript.

phesy,

phesy, that *the power* appointed to execute his wrath upon “the kingdom of the beast,” was to be at the same time the cause of *its own misery*.—And we have seen the Revolution in France, which is universally allowed to be in its origin, its principles, and its consequences, unparalleled in the history of the world, to be the work of the *Infidel Antichrist*, and the accurate accomplishment of Prophecy, while it baffles explanation upon any principles derived from experience, or any other source of human knowledge.

It has been shown also, that “the reign of the Image” is to be the *last* great effort which the enemy of mankind will be permitted to make against the Religion of Christ, and that it is to be made, in the hands of God, the minister of punishment and correction to the earth. And it will be confessed, that the power which *Infidelity has raised up,*
and

and continues to direct in France, is peculiarly suited to be the scourge of nations, and the trial of their faith. This wonderful Power acknowledges no principles, religious or moral—no customs political, civil, or civilized—of a nature to restrain the full exercise of cruelty, licentiousness, and rapine; and the crimes and horrors which have marked its reign, exceed all past experience of the depravity of man. The most savage *bordes* that history mentions, appear to have had, *among themselves at least, some law, some faith, some honour, some generosity, some humanity.* But where shall we find these qualities in the creed, or in the conduct of *apostate Infidelity*? Can we conceive more tremendous instruments of the wrath of God, than a people thus destitute of every principle which can distinguish men from brutes, or demons; and besides, remarkable for *natural* activity, vivacity, ingenuity, and impetuosity, and for *acquired* skill in all
the

the arts of civilization, in *all the deceiver-
bleness of sin.*

It is a painful task to search the registers of wickedness and woe; and I shall spare my Readers and myself a *long* enumeration of the crimes and horrors which distinguish that System of rapine and treachery, of cruelty and blasphemy, by which the Atheistic monsters of France hold their wretched country in more direful slavery than ever yet existed, while they execute the judgments of the Almighty upon a guilty world. But the necessity of supporting a novel opinion upon a sacred subject, by the testimony of *FACTS*, must conquer the feelings of disgust and sensibility, and enable me to give a sketch of this terrific power, and then select some striking testimonies to the fidelity of the description. For it yet remains for me to prove, that the *principles* and conduct of the *civil* power now reigning in France, are precisely

cisely the same with the principles and conduct of Voltaire's disciples, and that it exercises a *tyranny* equal to the tyranny of Antichristian Rome: and *therefore* that *Antichristian France* must be considered as the *delegate* of the *second* beast (that is, the Infidel Antichrist), and "the image" or exact resemblance, of the *tyranny* of the *first* beastⁿ, as well as of the *principles* of the *second*. For the likeness to *both* appears to be plainly intimated by "having power given it both to *speake*, and to *kill*"—to exercise the office of a false teacher, and of a civil tyrant.

It is then upon *France*, emblematically represented as "the sun," that the angel has poured out the fourth vial of wrath. It is in *France* that the second beast has caused his followers to make the image to exercise *his* power over the consci-

ⁿ See Introductory Chapter, p. 140.

ences and liberties of men, and by Democratic Tyranny and fanatic persecution of the Religion of Christ, to shew his determined enmity to the Lamb of God, and to “speak great words of blasphemy against the Most High.” It is from *France* that he has extended his desolating sway over the fairest portion of Europe, and excited the astonishment and the fears of the world. This is the power well known by the common appellation of JACOBINISM, which, nursed by Ambition, Vanity, and Atheism, has founded the pillar of French Republicanism upon the ruins of the palace, the throne, and the altar;—that has reared it amid heaps of slaughtered victims, and cemented its parts with their blood°. This is the power which, trained in the schools of Philosophism,

assumed

° Manuel accused the Jacobins of all the evils since the Revolution, March 1st, 1793. See Goudemetz’s *Historical Epochs*, translated by Dr. Randolph, p. 45. Marat, the *friend of the people*, alerted

assumed the dress of mildness, virtue, and religion ; but, when arrived at full maturity, discovered its sanguinary and destructive spirit, and avowed its opposition to every institution, human and divine, that obstructed its gigantic designs ;—that with philanthropy ever in its mouth ^p, and malice and vengeance in its heart, talks of honour, and practises perjury ^q ;—of liberty, and exercises the most

in the Jacobin club, Dec. 19, 1793, that, “ in order to cement liberty, the National Club ought to strike off 200,000 heads—200,000 *free* heads have already fallen in battles, &c.” A la place du supplice, Madame Roland s’inclina devant la statue de la liberté, et prononça ces paroles memorables : “ O liberté ! *que de crimes* on commet en ton nom !” Appel à l’Impartiale Postérité, par la Citoyenne Roland, p. 165. tom. i.

^p André Dumont inveighed, Dec. 7, 1794. against the Jacobins, “ who, he said, with matchless impudence, were still talking of the rights of man, which in the most audacious manner they violated, by all kinds of cruelties and murders.” See the representation of their conduct as given in Fayette’s Letter. Moore’s Journal, vol. i. p. 114.

^q The second or Legislative Assembly took the oath

most intolerant tyranny :—that harangues on *the rights* of man, while it makes property a crime, robbery a virtue, and not only perpetrates, but justifies murder'. This execrable power, which alone can steel the hearts of its

oath Oct. 4, 1791. to observe the law. The National Assembly was perjured in respect to the oath of fidelity which they swore to the King, as well as in respect to that which they swore to their constituents, &c. See the Manifesto of the Emperor of Germany, and King of Prussia, Ann. Register, 1792, p. 291. Every country they have visited bears witness to their *systematic* breach of the most solemn treaties, whenever it suits their convenience.

^r See the speech of Tallien in the Convention after the massacre of the second of September. Moore's Journal, vol. i. p. 376. "The National Assembly of France was the only body of men that I ever heard of, who *openly* and *systematically* proposed to employ assassination, and to *institute a band of patriots*, who should exercise this profession, either by sword, pistol, or poison; and though the proposal was not carried into execution, it might be considered as the sentiment of the meeting; for it was only delayed till it should be considered how far it might not be *imprudent, because* they might expect reprisals." Robison, p. 411.

votaries against *every* feeling of nature^s, has *dared* to sanction treason^t, parricide^u, lust^x, and massacre^y; and to in-

^s "I fly far off from the cries of that execrable tribunal, which murders not only the victim, but which murders also the *mercy* of the people." The poet Klopstock to the National Convention, An. Reg. 1792. p. 128. "Il faut du sang à ce peuple infortuné, dont on a détruit la morale, et corrompu l'instinct; on se sert de tout, excepté la justice pour lui en donner." La Citoyenne Roland, tom. i. p. 195.

^t Decree of fraternity and assistance by the National Convention, Nov. 19, 1792. and answer of the President, Nov. 21. decreed to be translated into all languages as the manifesto of all nations against kings.—Decree for extending the French system to all countries occupied by their armies, Dec. 15, 1792. — Report from the diplomatic Committee, in which was founded the decree of the fifteenth of December, 1793.

^u It was no uncommon thing for the Assembly to decree *honourable mention* to *sons* who had denounced their parents, *wives* their husbands, and *mothers* their sons. Sept. 18, 1791. Philips of the Jacobin Club presented to the Legislative Assembly the heads of his father and mother, whom his *patriotism* had just sacrificed.

fuse

fuse into the breasts of his subject multitudes, a new passion, which has sunk them beneath the level of the brute creation—a passion for the sight of their fellow creatures in the agonies of death,—and a *literal* thirst for human blood.

This is the power that first enthroning seven hundred tyrants² in the place of one king (deliberately murdered only *because* he was a king), ruled twenty

* By a decree of the Convention, June 6, 1794. it is declared that “there is nothing criminal in the promiscuous commerce of the sexes.”

† See the Account of the massacres of the first, second, and third of September, 1792. and Danton’s justification of those massacres in a letter to the municipalities of France immediately after. Annual Register, p. 115—119.

2 “If the despotism of a single individual is dangerous to liberty, how much more odious must be that of seven hundred men, many of whom are void of principles, without morals, and who have been able to reach that supremacy by cabals or crimes alone.” Gen. Dumourier to the French Nation. Ann. Reg. 1793. p. 154.

four millions of slaves with the iron sceptre of terror^a, and for five years made France a *slaughter-house*^b.—That formed the web of its laws, of the most complex and intricate texture^c, and changed them at the fancy of the moment, or for the express purpose of ensnaring the innocent^d; and, *absolute* in all things else, disdained to preserve the prerogative of mercy^e.—That “calling
evil

^a “Ne vous y trompez pas (the tyrants of France in 1793.) c’est peut-être la destruction de la Royauté, des ordres privilégiés, qui irrite contre vous la plûpart des gouvernemens de l’Europe; mais ce qui souleve les nations, c’est la barbarie de la nature de votre gouvernement; vous la retrouvez dans la terreur, et là où il existoit un trône, vous avez élevé un échafaud.” *Reflexions sur le Procès de la Reine, par une Femme.*

^b See *Hist. Epochs*, and the list of the most considerable sufferers at the end.

^c July 19, 1793. Not less than 6800 decrees had been passed by the different Legislatures. *Hist. Epochs.*

^d The Emigrant laws in particular.

^e At the time when the most sanguinary laws were

evil good, and good evil, putting darkness for light, and light for darkness," has "thought to change times and laws," for the express purpose of destroying every vestige of true religion, and has deified Human Reason^f, after

were passed in France, laws which it was well known were executed with the most unfeeling severity by the remorseless Robespierre; there did not exist *a forgiving power* in any part of the executive government. Persons whose names were inserted in lists of proscription were condemned after a *mock trial by jury*; and every application for mercy was rejected with the declaration, that *they had no power to pardon or to save*.

^f Paris, Nov. 12, 1793. "A grand festival dedicated to *Reason* and *Truth* was yesterday celebrated in the *ci-devant* cathedral of Paris. In the middle of this church was erected a mount, and on it a very plain temple, the *façade* of which bore the following inscription: *A la Philosophie*.—Before the gate of this temple were placed the busts of the most celebrated Philosophers. The *torch of truth* was in the summit of the mount upon the *altar* of *Reason*, spreading light. The Convention and all the constituted authorities assisted at the ceremony." Sun Paper. Robison, p. 252.

having degraded it to madness;—That has fettered its vassals in the chains of requisition—a tyranny before unheard of,—that changed the artizans and peasants into a mass of banditti, deluged the country with torrents of their blood, and marked the frontiers with the vast piles of their bodies^s.—That, throwing away the sword of justice, made the *guillotine* keep pace with the slaughter of the field of battle, and crowded the prisons with numbers greater than the captives of war^h—That, mingling priests and nobles, women, children, and peasants, with indiscriminating brutality,

^s See the account of the successive slaughters made by the allies in Hist. Epochs, p. 78.

^h All the gaols of Paris had been found insufficient for the increased number of prisoners under the new reign of liberty. Annual Register, 1792. p. 111. In Paris, April 4, 1794. the prisoners amounted to 7351. In all the departments to 653,000. Historical Epochs, p. 92. After the death of Robespierre 500,000 persons were released from confinement.

made

made them the wretched victims of its furyⁱ, tortured their feelings with the most exquisite and sportive cruelty, and made them drink the cup of misery^k to its

ⁱ Hist. Epochs, p. 32. Lanjuinais, speaking against the murders of the second of September, says, that the number of victims assassinated that day, amounted to 8,000; others say, 12,000; and the deputy Louvet states them at 28,000. Hist. Epochs, p. 41. "The victory of the 10th of August was soiled by the atrocious crimes of the first days of September." Dumourier's Letter to the Convention, Ann. Reg. 1793. p. 154. Moore, vol. ii. p. 306, 308.

^k For the most affecting and eloquent representation of their conduct to the Queen, see Renel's Sermon on Oct. 26, 1793. The Queen during her confinement *was separated from her son*, the head of the Princess de Lamballe was carried in procession by her murderers under the windows of the Temple, that the *Queen might see this most affecting relic* of her slaughtered friend. See Moore's Journal, vol. i. p. 317. The Princess Elizabeth was guillotined the *last* of twenty-six victims. The heroic and the loyal Charette, the brave leader of the Vendéans, was, after he was made prisoner,

its dregs—That pillaging alike the church¹, the palace, and the cottage, banishing thousands of the inhabitants from their country, destroying villages, towns, and cities, seizing every monument of art, and drying up every source of commerce, SETS UP THE STANDARD OF DESOLATION IN ITS OWN DOMINIONS—This is the power, which, concealing the dagger of terror under the olive-branch of peace, and pretending to plant the tree of liberty in every country conquered by its arms, or deluded by its professions, invariably profanes their altars, exiles or murders their priests, abolishes their most useful and most sacred laws and in-

carried to his *native* city—there, in the *midst* of his *relations*, to be shot. Life of Charette, p. 58. See Clery's Journal of Occurrences in the Temple.

¹ There was soon after, by the Edict of the Constituent Assembly, Sept. 14, 1791. a general sale of Ecclesiastical property; and every kind of property connected with churches or charities was sold.

stitutions,

stitutions, and avails itself of their riches and resources, to increase the instruments of its own domination^m.—This is
the

^m See Brissot's Account of the conduct of the French Conquerors in Belgium, whom he represents to have acted like a horde of savages. Brissot's Address to his Constituents, p. 75. See likewise the unhappy change produced by the introduction of their revolutionary system in Neuwied, in Robison's Proofs of a Conspiracy, p. 145. For the requisitions made in Holland and Belgium, see Hist. Epochs, p. 113. " You talked of nothing but liberty, but every one of your actions strove to enslave us. Can you deny it? All your words were orders; all your counsels were the mandates of a despot. We were never thus commanded, when, according to your false assertion, we were slaves; such blind, implicit obedience was never demanded from us, as is now exercised, when, by your assertion, we are free..... We were promised, at least verbally, by the agents of the Great Nation, that no French troops should enter our Canton; that not a sou should be demanded of us: yet the very reverse happened—they had the impudence to exact from us three millions of livres—they had the cruelty to march troops into our Canton, without the least previous

the power, which, not content with hurling defiance at every Sovereign on earthⁿ, has raised his voice against the Majesty of heaven—has reviled the Saviour of the world—destroyed his churches, per-

application, to exhaust our poor innocent country. In other words, *they forced upon us the liberty of suffering ourselves to be stripped of all rational freedom.....* Never can you find an excuse for your savage atrocity—you who are never at a loss for an ingenious turn to throw the delusive cloak of virtue around the horrors of tyranny, and stamp the most enormous despotism with the name of freedom..... Open thine eyes, Great Nation, and deliver us from *this liberty of hell*." Lavater's Letter to the Executive Directory of the French Republic, dated the first year of Helvetic Slavery, Zurich, May 10, 1798. p. 13, 26, 30. See also Mallet du Pan's British Mercury.

ⁿ Danton said, that the National Convention of France should be a *Committee of Insurrection* against all the kings in the universe. Moore's Journal, vol. i. p. 61. In the sitting of the Jacobins, August 27, 1792. Manuel caused an oath to be taken, that every exertion should be used to purge the earth of the pest of royalty. Hist. Epochs.

fecuted

secuted his ministers, forbidden his worship; and, to complete the measure of guilt, has *declared*, in terms surpassing the boldness of all former impiety, that *there is no God*^p.

Let

^p “ During the French Revolution a comedian, *dressed as a priest of the Illuminati*, publicly appeared, personally attacking Almighty God, saying, “No! thou dost not exist. If thou hast power over the thunder-bolts, grasp them, aim them at the man who dares set thee at defiance in the face of thy altars. But no, I blaspheme thee, and I still live; no, thou dost not exist.” Barruel, vol. iii. p. 217. Nov. 20, 1793. A deputation from the department of *Cantal* being introduced to the bar, *Hebrard*, their speaker, observed that one thing was wanting to the Revolution; our department, said he, has been eager to give an example of *Pbi-lesophy*; we have suppressed priests and their worship.”—Nov. 23, 1793. Chaumette praised the people of Paris, who have renounced *Idolatry*, and only adore the Supreme Being—He moved the Council of Paris to declare, that, if any commotion is stirred up in favour of *fanaticism*, all the clergy shall be imprisoned.—And, considering that the people of Paris had declared, that they acknowledge no other worship than that of Reason and

Truth

Let it not be imagined that this is an exaggerated picture—*every trait* will be found

Truth—the council resolved, Nov. 23, 1793, that all the churches and temples of different religions and worship, which are known to be in Paris, shall be instantly shut—that every person requiring the opening of a church, or temple, shall be put under arrest, as a suspected person. Chaumette recommended that the will of such sections should be respected, which have renounced all religious worship, except that of *Reason, Liberty*, and the *Republican Virtues*. Nov. 1793. The pupils of the new Republican school of the section des Arcis, appeared at the bar, and one of them set forth, that all religious worship had been suppressed in his section, even to the very idea of Religion. He added, that *he and his school-fellows detested God*—and that, instead of learning Scripture, they learned the declaration of Rights. The president having expressed to the deputation the satisfaction of the Convention, they were admitted to the honours of the sitting amidst the loudest applause. Nov. 1793. The Orator of the section of Unité, declared in the hall of the Convention, in the name of his brother Republicans; We swear, said the Orator, to acknowledge no other worship than that of Reason—no other duty, than

found in the *decrees*, the *réports*, the *public records* of French infamy and wretchedness. Can *this* then, the Reader asks, can *this* be the power, that, dazzling the world by the rapidity and the extent of its conquests, and the *assertions* of its happiness and glory, attacks our faith in the Providence of God, by the *splendor* which *seems* to surround acknowledged wickedness? Can *this* be the power held up for the *imitation*, for the *friendship* of nations? It is.—But let us listen to the awful explanation of this phenomenon—“I will give to all nations my cup of trembling—and they shall be given up to a strong delusion, and they shall believe a lie—*because* they have not kept my testimonies, nor walked in my statutes, but have perverted their way before me.—I have

than liberty—no other priests than our magistrates—Yes, said the voices from every part of the hall, we take the same oath. More proofs may be seen in the Newspapers of the above dates.

spoken,

spoken, and they would not hearken unto me ; I have called, and they would not answer ; *therefore* shall this evil come upon them, saith the Lord of the whole earth."

I repeat, that the history of this Revolution will fully authorize this dreadful representation. Such is the nature of those deeds, which have blackened this period of human misery and disgrace, that though too horrid to be particularly detailed, my plan requires that I should briefly state *authorities* to prove the *power* in France to be indeed *the Infidel Antichrist*, so accurately foretold by Daniel and St. John.

The French Revolution was begun and carried on upon *principles of demolition*. It aimed at the complete overthrow of the religious and civil establishment ; and every engine that the wit of man could devise, was set to work to accomplish

comply with its purpose. As preparatory steps to its commencement, Royalty was rendered odious and contemptible—the characters of the King and Queen were libelled in pamphlets, and calumniated in conversation :—Religion was held up to ridicule as priestcraft and imposture—Its ministers were made the objects of satire and scorn.—The jargon of *equality*, of the *rights of man*, and the divinity of *human reason*, were industriously circulated among the ignorant multitude—and the ties of law, of order, and of morality, were loosened. Thus the great springs of Infidelity and Anarchy being set in motion, the mass of the people, particularly the crowds of Paris and the other large cities, were placed in a state of preparation to execute whatever plans of destruction the ambitious and designing demagogues, who had been educated in the school of the Philosophists, were ingenious enough to project, and flagitious enough to propose.

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The Infidel Revolutionists well knew that Christianity was the surest pledge to the government for the obedience of the people—they knew likewise that in the minds of the people the character of the Clergy, their dignity and independence on the state, the respectability of their external appearance, as well as the regular exercise of publick worship, are all intimately blended and connected with the precepts and the doctrines of Christianity itself. They therefore directed their attack against the *Establishment* as combined with *Religion*, and against *Religion* as combined with the *Establishment*. They made no compromise, no reserve, or exception in favour of any Reformed system of Christianity, such as was actually presented to their view in Protestant countries; because they were fully convinced that the precepts of a Christian Church were absolutely incompatible with the meditated horrors of Revolutionary atrocity, and

and they were besides actuated by *direct* and *inveterate hatred* against Christ, and his *religion*. That such were their principles, the following relations of facts, chiefly extracted from the accounts of the agents of the Republic, or its advocates and admirers, will furnish very sufficient proofs. “ The first step taken by these enemies to *all* religion was, to destroy from the foundation that discipline which is considered by all sincere members of the Roman communion as of holy origin, the subject of *spiritual authority alone*, and an essential of their religion⁹. To require the Clergy therefore to take the new oath to the Constitution, was to require them to renounce the solemn vows of their religion, and to commit an act of perjury. Every engine was set at work to persuade or intimi-

⁹ Jan. 4, 1791. New Annual Register, 1796. p. 241, &c. Ann. Reg. 1792. p. 85, 197. See the note in the last mentioned page.

date the clerical order of the assembled states into a compliance, but with little effect. Not above thirty out of three hundred freely obeyed, and about twenty more were with difficulty induced, by casuistical interpretations of different kinds, to conform—the rest nobly sacrificed their means of subsistence, rather than wound their consciences.”

“ In 1792, the Jacobin Club having consulted the Ecclesiastical Committee (of Constitutional clergy) through Mr. Voidel, had been told in a circular letter, that whatever lengths they might go, they should be supported^r. They of course commanded all the violent and turbulent characters of the neighbourhood, and in some places they seduced the common people to take a part, by using the name of the king, who had sanctioned the decree. In different parts

^r February, 1792. Ann. Reg. p. 90, 91.

of the country, many, who declined taking the oath, were killed at the doors of the churches ; and in Brittany, even thus early, several priests are said to have been hunted through the forests, where, after enduring every extremity of hunger and fatigue, they perished miserably, and their mangled carcases were afterwards found torn by briars, and half devoured by beasts of prey.....This was the first example of a whole clergy persecuted by those who publicly professed the same religious faith, and for no other crime, than that of sacrificing their interests to their consciences. Yet more than two thirds of the parochial clergy at Paris remained firm ; and the proportion in the country, where the numbers could not be so accurately ascertained, was calculated still higher. The prelates themselves gave an illustrious example ; only four out of one hundred and thirty-eight, the whole number of the bench, became what their brethren considered

as

as apostates^s; and at the head of these was M. Brienne, Archbishop of Sens, and the atheist Cardinal de Lomenie; whose short administration had been marked with the most despotic councils of the whole reign, and who now had the baseness to claim merit for his former measures, as having laid the foundation of the Revolution.”

The prosecutions that were carried on against the nonconforming clergy, were to the last degree cruel and unjustifiable^t. So far from the greater part of them being disturbers of the public peace, as it was the language of the Revolutionists to represent, even their enemies bore honourable testimony to the blamelessness of their conduct. It was

^s Peter Porcupine says, that the four were, Perigord, Brienne, Jacente, and Gobet, p. 188.

^t Annual Reg. p. 432. *Moniteur* for May, 1792.

not unusual to see in the parish churches a constitutional priest going through the service, amidst files of soldiers with fixed bayonets, and no other congregation; while the parishioners were gathered together on a distant common, or in the mountains, round the retreat of their antient pastor. Such meetings were always treated as seditious by the Jacobins, who, wherever they had power and influence, sent an armed force to disperse them, which was constantly represented as quelling an insurrection. But there is every reason to disbelieve these representations. Dumourier^u commanded in la Vendée till the end of January 1792: during that time frequent denunciations were made to him, and he went with his aides-de-camp to observe their meetings; but there never was a shot fired within his jurisdiction, and he

^u Vie de Dumourier, tom. ii. liv. 3. c. 6. Ann. Reg. 1792, p. 434.

never

never had occasion to confine more than two priests on any suspicion of seditious motives, and one of those was a Constitutional rector persecuted by the Constitutional bishop.

“^x The decree was passed on the twenty-fifth day of May, 1792, which condemned the non-juring clergy to banishment. About the time of the Federation, which followed, many of the clergy were put to death, with circumstances more or less sanguinary; great numbers also were crowded together in gaols, and other places of confinement; 200 at Mons; 300 at Cennes; others at Nantz, Port Louis, and other towns. They were for ever accused of creating those disturbances, of which they were themselves the victims; and the whole was, with equal injustice, imputed to the king even in the National Assembly itself.”

^x Ann. Reg. p. 501.

By an edict of the constituent assembly there was a general sale of all ecclesiastical property, and every kind of property connected with churches or charities was confiscated. The magnificent church of St. Genevieve, at Paris, was changed by the national assembly into a repository for the remains of their great men, or rather into a pagan temple, and as such was aptly distinguished by the name of the Pantheon, with the inscription, *Aux grands hommes la Patrie reconnoissante*, on the front, according to a decree proposed by the impious Condorcet. To this temple the remains of Voltaire and of Rousseau were conveyed in solemn and magnificent procession. The bones of Voltaire were placed upon the high altar, and

The same compliment was afterwards conferred upon *Pelletier*, who was assassinated for having voted for the death of the King, and upon *Marat*, the Nero of the Revolution; and *Mirabeau*, the cause of the German Union.

incense was offered. And when the infatuated multitudes bowed down before the relicks of this arch enemy to Christ in silent adoration, a voice was heard to utter—in this moment of national idolatry—and of avowed attachment to his principles—a *single voice* was heard to utter, in a tone of agony and indignation, these *memorable* words : *O God, thou wilt be revenged !* Search was immediately made for the man who thus *dared* to interrupt these rites, and this Abdiel was probably sacrificed to the fury of the multitude. “ But his reward is with him.”

To the penal laws, pronounced by the Assembly against the clergy, the King refused to give his sanction ;—this refusal was made a pretence for the immediate abolition of monarchy. The tenth of August^z, 1792, was the fatal day

^z Moore's Journal, vol. i. p. 43, 60, 190, 289.
Ann. Reg. 1792. p. 516. vol. ii. p. 306, 308.

that

that fixed its downfall. The faithful Swiss guards of Lewis, and his few loyal adherents, after being attacked by the populace, were sacrificed to the vengeance of a horde of furies, who disgraced the name of men as well as of citizens, and who were instigated by Pétion, Manuel, Danton, the new members of the common council of Paris, and other abettors of anarchy and blood.

^a Aug. 26, it was decreed, that all Ecclesiastics, who had not taken the national oath, should be transported. The number of these victims were, 138 bishops, and 64000 priests of the second order.

The month of September was disgraced by a far more sanguinary scene than that which had happened in August. In consequence of a preconcerted plan, a band of assassins, composed of

^a Hist. Epochs.

Federés and Marfellois, violated the asylum of the prisons of Paris, made a mockery of the forms of law and justice; and three successive nights and days scarcely measured their assassinations of prepared victims, who had been, from motives of private hatred and revenge, imprisoned. Seven thousand six hundred and five persons were inhumanly murdered, *and the assassins publicly demanded their wages.* Massacres and butcheries were committed in all the prisons and religious houses. “During the short interval between these bloody scenes, the passions of the populace were fired—The relentless Roland had the care of the general police, the bloody Danton was the minister of justice, the insidious Petion was Mayor of Paris, and the treacherous Manuel was procurator of the common hall^a. These magistrates were evidently either the au-

^a Preface to Brissot's Address, p. 12.

thors,

thors, or the accessaries of the massacres of September^b."

^c After General Kellerman had given the first check to the Prussians, on the twentieth of September, 1792, he wrote to Servan, the war-minister, for liberty to celebrate a *Te Deum* in his camp, on account of that important affair. "The *song* of the *Marseillois*," replied the minister, "is the *Te Deum* of the French Republic; let it be performed by the music of your army, and by the soldiers."

^d *A Discourse upon Atheism* was pro-

^b "The most shocking crimes are at this moment perpetrating at the prison of the Abbaye, hard by the hotel, in which I now write—a thing unequalled in the annals of wickedness! The mob—they call them the people here; but they deserve no name, which has the least relation to human nature—a set of monsters have broken into the Abbaye, and are massacring the prisoners." Moore, vol. i. p. 481.

^c Moore, vol. ii. p. 56.

^d Hist. Epochs, p. 34.

nounced by Dupont, Nov. 6, 1792, *and applauded by the Convention.*

Jan. 21, 1793. The King of France^c, after having suffered every indignity and hardship which the ingenious malice of his enemies could devise, was tried, condemned, and murdered upon a scaffold, in a manner that was an outrage to all humanity, justice, and law—for the imputation of offences and crimes, which his accusers had committed, and for the exercise of that prerogative which the new Constitution had given him. “The French nation, who had endured the cruelties of Lewis XI, the treachery of Charles IX, and the tyranny of Lewis XIV, condemn and execute, for the pretended crimes of cruelty, treachery, and tyranny, the mildest, most just, and

^c See Hist. Epochs. Ann. Reg. and Moore, vol. ii. p. 566, to the end of the volume. New Ann. Reg. p. 136.

least tyrannical prince, that ever sat on their throne."

Oct. 16. The Queen of France^f, after having been exposed to every hardship and distress, that could give torment to a person of her rank and sex, shared the fate of the King. May 12, 1794. The Princess Elizabeth likewise, a lady of the most unblemished purity of character, whose only crime it was to be Sister to the King, by a refinement of cruelty peculiar to the French Revolution, was executed the *last* of twenty-six persons, who were carried to the scaffold in one day^g.

It was announced^h to the Convention, Oct. 17, 1793, that the Bishop of Moulins had officiated in a red bonnet, and with a pike instead of a cross and

^f Ann. Reg. p. 272. Moore's Journal, vol. ii. p. 449.

^g New Ann. Reg. p. 364.

^h Gent. Mag. Oct. 1794. p. 367.

mitre. Every external sign of Religion was abolished. The inscription on burying grounds was, that "Death is only an eternal sleep."

Oct. 25, a new Calendarⁱ was proposed and adopted by the Convention, with a view to obliterate the remembrance, as well as the observance of that holy day, which has been from the earliest times consecrated to the exercise of public devotion. Festivals were appointed at stated periods, similar to those which were established in times of Idolatry—to the Virtues—to Genius—to Labour—to Opinion—to Rewards.

The plunder of the churches produced near 1,350,000 sterling; and through the whole extent of France there no longer remained a sacred vase, not even in the domestic chapels^k,

" At

ⁱ Ann. Reg. p. 279.

^k Count de Montgaillard quoted in the New Ann.

“ At this period the phrensy of impiety¹ was carried to the highest degree of absurdity. A most indecent scene was acted in the Convention. Gobet, the Republican Bishop of Paris, with his grand vicars, and other unworthy members of the ecclesiastical body, *entered the hall with the constituted authorities, and the Ecclesiastics solemnly resigned their functions, and abjured the Christian Religion.* Several of the Ecclesiastics, both Catholic and Protestant, who were members of the Convention, resigned at the same time ; and the

Ann. Reg. 1794, p. 345. “ The Sans Culottes considered themselves as authorized to plunder every place of worship, publick and private, and divided with the Convention large heaps of shrines, figures, and vessels, hitherto used in the offices of Religion ; whilst commissioners from the Convention aided the sacrilegious pillage. At Abbeville and other places, the churches were shut, and many of the priests, who still attempted to officiate at their altars, were arrested and thrown into dungeons.” Ann. Reg. 1793, p. 280.

¹ Nov. 7, 1793. New Ann. Reg. p. 202.

celebrated Gregoire¹, was the only man, who had the courage to profess himself a Christian.

By the tumultuous applauses of the Convention, *Liberty* and *Equality*, and a number of allegorical divinities, were consecrated as objects of worship^m; and they have since erected a statue, and instituted a feast to *Ceres*.

The

¹ Gregoire had distinguished himself very early as the patron of the *Jews*.

^m “ Thus, attacking Heaven itself, an impious sect vilified all religions, under a pretence of toleration, and permitted all modes of worship, in suffering them all to be oppressed. In their room, they substituted political irreligion, without comfort for the unfortunate, without morality for the vicious, and without any check for crimes; insurrection was consecrated as the most sacred of duties. (The principle proposed by La Fayette, and adopted by the National Assembly.) Solemn and publick festivals were decreed in honour of the basest and greatest criminals.” (Of the soldiers set at liberty from the Gallies, and the assassins of Avignon, Nîmes, Arles, &c.) Extract from the Emperor's

The Revolutionary Tribunal was established upon the motion of Danton, March 5, 1793. It authorized the incessant exercise of the guillotine; and thus was confirmed the reign of terror in all its horrorsⁿ. The Tribunal added daily, for a long time, new victims to the thousands who had fallen on the fatal days in August and September. Here the mockery of justice was complete, for in the condemnation of the accused, the conviction of the jury, without the examination of witnesses, or even the confession of the prisoner, was declared sufficient to establish guilt.

In such a state of society, when fortune, honour, and life, depended upon the caprice of sanguinary individuals, it is not surprising, that private assassina-

peror's Manifesto, Ann. Reg. 1792, p. 292. The conflagrations and cruelties of Nîmes, Avignon, and the Comtat Venaisin, were *justified* and *praised* by the National Assembly. Ann. Reg. p. 500.

ⁿ See Note (a) p. 126. Brissot, p. 25.

tions were frequently perpetrated with impunity ; and, from the torpor and insensibility that prevailed, were regarded as trivial acts. Suicide likewise became the resource of the unfortunate, especially of those, who had renounced every idea of Religion, the superintendence of a Providence, and of a future existence. Thus those who escaped from the tribunal of the ruling faction, perished by their own hands. Valaze stabbed himself;—Echelle and Condorcet preferred poison;—L’Huillier killed himself in prison,—Rebecqui drowned himself—they were both agents in the atrocities of Avignon, and the second of September.—Hidon, and the academician, Chamfort, fell by their own hands—and such was the end of Roland, who was one of the principal actors in the Revolution of the tenth of August.

The public acts of the representatives of the people record, that at this time, the month of November 1793,
the

the greatest hostility to the ministers of the church prevailed—to the service of the church—to all celebration of devotion—to any profession of Christianity—or even reverence of the name of the Supreme Being. The churches were plundered, the name of God was blasphemed, the clergy were declared to be capable of every crime, and made responsible for every tumult.—And the will of those persons was ordered to be particularly respected, who renounced all worship, except of the Republican Virtues.

On the eleventh of November, the festival of *Reason* and *Truth* was celebrated in the Cathedral of Paris. A woman of infamous character was appointed there to receive the homage, which was denied to the Deity°.

° See Robison and Barruel, and the Sun Paper, for a description of this impious ceremony.

Nov. 29, the Orator of the students of the Republican School came to the bar, to assure the Convention, that “he and his comrades detested God°.”

The barbarities perpetrated at Avignon, and at Nantz, by the Revolutionary Committees, and the destructive vengeance inflicted upon the inhabitants and city of Lyons^p, are too flagitious, and too repugnant to every sentiment of justice and humanity, to be detailed.

The adopted plans of *civic education*

° Peter Porcupine, p. 1, 121. See likewise the Procès Criminel de Carrier, quoted by him, p. 30, &c.

^p For proofs of the unparalleled cruelties exercised against the Lyonnois, read their petition, delivered December 29, 1793, by a deputation of the miserable survivors of the cruelties exercised, and horrors perpetrated in that city. It is expressed in the language of the most abject humility, and dictated by agonizing despair. Ann. Reg. p. 275.

exclude

exclude every idea of the Christian Religion, and of a moral Governor of the world. Obedience to those laws, which were every day changed with the fortune, the capricious temper, and the shifting politics of new legislators, was the only tie that bound children to their duty. Instead of the Gospel, they were taught the Rights of Man; and their only catechism, was the book of the Constitution.

The brave but unfortunate heroes of Brittany^a and La Vendée, styled themselves in their public Manifestoes, the Loyal and *Christian* armies—and they bore, as their standard, the Sign of the Cross. To take away all pretence for reproach, they proposed to their enemies, the restitution of their priests, and their religion, and the exemption of

^a Life of Charette.

their

their own persons from requisition'. "No," replied their oppressors, "submission, or death." This answer was the signal of destruction. The cause in which Charette, Stofflet, Bonchamp^s, Dalbé, Talmont, La Roche, Jaquelon, and many other chiefs died, gives them an eternal claim to the esteem of every sovereign, and to the veneration of all nations, among whom religion and honour are sacred. The humanity of these royalists afforded a striking contrast to the sanguinary spirit of their enemies. It showed how attentive a sense of Religion is to

’ “What has more contributed to exercise the fanaticism of the country people towards their priests and their worship, than the *cruelties constantly ordained* by the anarchists against the refractory priests?” Brissot to his Constituents, p. 59.

’ Bonchamp, when mortally wounded, marked his last moments by an act of generosity; he gave liberty to 5000 prisoners detained at St. Florent. Life of Charette, p. 33.

the

the rights of humanity, and that impiety is the parent of malice and revenge. Before the atrocious cruelties, exercised by the Jacobins after their defeat at Machecoul, drove the Vendéans to dreadful retaliation, they only caused the hair of their prisoners to be cut off, and then set them at liberty, under a promise that they should not bear arms again during the war;—whilst the Convention decreed, that those who were taken in arms should suffer death^t. The Convention, unable to reduce these brave men by the sword, resolved to employ fire. On the fourth of August 1793, the decree was passed, which it is impossible to read without horror. It enacted, that the castles, the villages,

^t General Danican, who served against the royalists, declared, that they had taken more than 30,000 prisoners, whom they sent back to their friends, and that they committed no cruelty till the example was set them. Report of Carrier, Feb. 22, 1794. New Ann. Reg. p. 318.

and

and the woods, possessed by the rebels, should be burnt, and that the corn should be carried into the interior of the Republic. Each column carried before it the flaming torch—an immense number of persons perished, and a tract of country of more than twenty leagues in circumference, became a prey to the flames;—men, women, and children, fled to the Catholic army, to escape violence, or death. As a proof of the destruction made by this calamitous war, we may take the report of Carrier.—“In the month of August, the rebels had 150,000 men in arms; but the victories of Montagne and Chollet were so fatal to them, that the reporter passed over fourteen leagues of country entirely covered with their dead bodies.”

In

“On the fifth of August 1793, Le Quinio wrote thus to the Convention—‘I have caused 500 prisoners to be shot and drowned, at Fontenai le Peuple. Le Vasseur de la Sarthe caused 700 prisoners

In the short space of two years, almost every individual of the principal actors in the Revolution of the tenth of August, was brought to a violent end. Danton and Westerman, the one who directed, and the other who executed, the counsels of the insurgents, perished on the same day, and on the same scaffold*. A similar fate befel many of those who decreed the death or im-

prisoners to be shot and drowned, between Saumur and Orleans, in parties from fifty or sixty to a hundred.' The commissioner Garnier wrote thus to the Convention on the tenth of December: 'I have caused fifty-eight priests to be drowned.' The same person wrote on the twenty-eighth of November, 1793—'Ninety priests have just been brought to me; I have drowned them, *which has given me great pleasure*.'—Barrere, in his report of the twenty-fifth of October says, 'La Vendée exists no longer; this country is now a vast desert—we have retaken 8000 prisoners.'—from whence it is evident, that the royalists did not shoot those whom they captured." Life of Charette, p. 32.

* New Ann. Reg. 1794. p. 364.

prisonment

prisonment of the King. Of the six hundred and ninety-three Members of the Convention, who voted that the King was guilty, seven were assassinated, eight were suicides, thirty-four were proscribed, ninety-two were imprisoned, and sixty-five were guillotined^y.

Thus, for a considerable time in the interior of France, each recent event surpassed in horror that which preceded; and the Metropolis was the centre of Massacre, Atheism, and Anarchy. The conduct of the governors and the governed was equally an outrage to all decorum, humanity, and consistency of conduct. **WHILST THE LEGISLATORS SAT IN SOLEMN COUNCIL TO HEAR THE NAME OF GOD BLASPHEMED, THE RELIGION OF HIS SON ABJURED, AND LAID PLANS FOR THE DESTRU-**

^y Hist. Epochs, p. 149, &c. The addition of those who have since suffered in various ways will swell this account to a far greater number.

. TION

TION OF MANKIND, THE CAPRICIOUS MULTITUDE APPLAUDED EVERY TYRANT WHEN ON THE THEATRE OF HIS POWER, AND COVERED HIM WITH REPROACHES WHEN HE WAS CARRIED TO THE SCAFFOLD^z—Such was the fate of Danton, Egalité, and Robespierre.

“The massacre, in cold blood, of prisoners of war^a; the condemnation of persons accused, without form of trial, or proof of guilt; and private acts of cruelty and oppression, are, unhappily, not without example in the records of human depravity—but the conflagration of 1820 towns, villages, and hamlets, in one portion of its own territory; the deliberate assassination of women and children, by hundreds and by thousands; the horrid pollution of female victims, expiring or expired; and the establish-

^z Hist. Epochs. p. 110. Moore's Journal, vol. ii. p. 458, 9.

^a Gifford's Preface to the Translation of Gen. Danican's Banditti Unmasked.

ment of a tan yard, under the auspices of government^b, for manufacturing leather out of the skins of its murdered citizens, are facts, which exclusively grace the blood-stained annals of the Gallic Republic, and give to the Revolution, a dreadful preeminence in guilt."

"The massacre of St. Bartholomew, an event that filled all Europe with consternation, the infamy and horrors of which have been dwelt on by so many eloquent writers of all religions, and that has held Charles IX. up to the execration of ages, dwindles into child's play, when compared to the present murderous Revolution, which a late writer in France emphatically calls, *a St. Bartholomew of five years*. According to Mr. Boffuet, there were about 30,000 persons murdered in all France on that

^b "This establishment was instituted by the Committee of Public Welfare, of which citizen Carnot, afterwards one of the five Directors, was at that time a leading member." Gifford.

day—there have been more than that number murdered in the single city of Lyons, and its neighbourhood — at Nantz, there have been 27,000—at Paris 150,000—in La Vendée 300,000.—In short, it appears that there have been two millions of persons murdered in France, since it has called itself a Republic, among whom are reckoned 250,000 women, 230,000 children (besides those murdered in the womb), and 24,000 Christian priests.”

I forbear to mention examples of *female* ferocity, of *infant* barbarity^d, produced and encouraged by this *truly* diabolical system.—It is in vain that English advocates for *French liberty* bring forward *The Jaquerie*, &c. — to notice, and attribute the atrocities of the Revolution, to the *peculiar* character of the *French people*.—Austria, Bo-

^d See Ann. Reg. p. 118.

hemia,

hemia, Hungary, and Transylvania^c, Suabia, Franconia, and *Ireland* incontrovertibly prove, that its abominable principles will *every where* produce the same effects^f.

“^gTo keep the minds of the Parisians in the fever of dissolute gaiety, they are at more expence from the national treasury for the support of the *sixty* theatres, than all the pensions and honorary offices in Britain, three times told, amount to. Between the tenth of August 1792, and the first of January 1794, upwards of two hundred *new* plays were acted in the Parisian theatres. Their *immorality* and their barbarism exceed all conception. All the voluptuous sensuality of antient Rome was brought upon the stage. No decoration was spared,

^c See Barruel, vol. ii. p. 250.

^f See Jackson's Narrative of Cruelties in Ireland—Irish Manifestoes in the French style of *extermination*.

^g Robison.

that

that could dazzle the eye, and the dialogue and representation were calculated for inflaming the passions and nourishing the hatred of all subordination^g." The consequences of this state of morals are shewn in a striking manner, by the calculation in 1793—that one hundred and fifty divorces took place in every month in Paris, after the decree relative to marriage.

After the downfall of Robespierre, the effusion of blood began to abate. On the twenty-eighth of May, 1795, Linguais obtained a decree for the freedom of religious worship—and in the twenty-seventh of June following, the churches in Paris were opened, and service was performed with great ceremony. “^h The Convention authorized the different Communes to make use

^g Robison, p. 252.

^h New Ann. Reg. 1796, p. 241, 242, &c.

of the churches not sold, for the purposes of worship, and subjected the ministers to a declaration only, before the municipality, of their submission to the laws. This appearance of toleration in the government diffused general satisfaction, and facilitated the peace with the insurgent western departments ⁱ.

“In the spring of 1795, the Constitutional Bishops published a circular letter, or provisionary code, as a guide for the faithful. The whole of the doctrines taught by the Apostolic and Roman church, defined by the œcumenical councils, and explained by Bossuet, were adopted as the standard of Catholic belief....A second encyclical letter appeared at the end of the year. The authority of the church, according to the system of these reformers, resides in the body

ⁱ Robespierre had acted the part of Pontiff at a festival to the *Eternal*, in order to satisfy the people, by seeming to put an end to Atheism.

of the Bishops ; and although the Bishop of Rome holds the first place in this community, his titles, or claims of being the Universal Bishop, or Bishop of Bishops, have no foundation in truthThese circular letters are signed by thirty-four Bishops.

“ A number of ecclesiastics, who had assembled in the month of March, at Versailles, for the purpose of holding a Synod, were dispersed by an order from the executive power ; since which no Public Assembly of divines has been held.....Great animosities prevail between the dissenters, or non-conformists, and the intruders, or constitutional priests. Pastoral letters have been published by Bishops, in which Christianity is represented as being the original declaration of the Rights of Man^k—and

^k See *Weisbaupt's Christianity* in the former part of this chapter.

the union of the throne and the altar, is represented as the most Antichristian of political or religious institutions." The Government seems to stand aloof from the contest; but, from what we have seen of their system, we must suppose that they secretly direct it. And when the manner in which the vacant sees and cures have been filled up, since the slaughter and banishment of the non-juring clergy, is recollected, it can scarcely be doubted that these circular letters, disputes, and seeming toleration, are a part of the system which has constantly directed the rulers of France. "The Bishops¹ were commonly *recommended from the great mother club at Paris*, to the affiliated societies, and by their means elected....Of course the only qualification regarded in prelates so chosen, was the orthodoxy, not of their religious, but political, creed... Very few indeed of the new rectors and

¹ New Ann. Reg. p. 126.

vicars,

vicars, were men of character...and as, after all, many were still wanting for the vacant cures, many of the laity were ordained with little or no inquiry : even (as Mr. Serey, *Constitutional* Vicar General to the new Bishop of Perigueux, complained to the National Assembly) “ labourers who had thrown away their spades, tradesmen who had deserted their employments, vagabonds and libertines, who had not found admittance into civilized society.”

Of the actual state of France at this moment, we can best judge by the public declarations and public conduct of its rulers. Certain it is, that the tyranny of the Directory was never more absolute, and that the Directorial palace, notwithstanding their pretended equality, is the seat of the most excessive tyranny, as well as of every vice which can disgrace mankind ; and that the poverty of the people

is extreme^m—That the Directors themselves are more perfidious, and more disposed to be corrupted, than the most venal ministers ever were, we may appeal to America, and to Switzerland — Harper, Pickering, and Lavater, who feel a noble indignation at the wrongs intended, or inflicted upon their injured countries, attest the baseness and the dishonour of the Rulers of Franceⁿ. That the most gross and flimsy hypocrisy, pretending a regard for all religions in turn, as it suits the ambitious views of the conqueror, whilst his object is to subvert every establishment, both civil and religious, is

^m Their *language* begins now to take the tone of despotism. The Address of the French *Proconsul* to the five Directors at Rome, on their late removal, concludes thus; “the Great Nation *wills* it, and *its will must be obeyed*.”

ⁿ See Harper’s Pamphlet, the “Correspondence of the American Ministers to France, presented to Congress April 3, 1798,” printed for Debrett; and Lavater’s Letter to the Executive Directory.

one of the *Republican virtues*, we may appeal to the Proclamation of Buonaparte^o to the inhabitants of Egypt.—Last year he flattered with the warmest professions of regard for the Catholic faith, the sovereign Pontiff, whom he immediately after drove into want and exile; and now he is professing an ardent zeal for the religion of the Mahometans, whilst he invades their dominions, and ravages Egypt with fire and sword.

While a direct proof of the hostility of the ruling powers of France against Christianity is afforded by the persecution^p and oppression exercised against
its

^o See his character drawn by Mallet du Pan, in his work on the Destruction of Helvetic Liberty.

^p “ If there is any thing that meets with discouragement from government in this country, that refers to public instruction, it is the remains of the Roman Catholic Religion, which, with

its professors, an indirect, but ample, attestation to the same fact is obtained, by the new and popular^a sect of the *Theophilanthropists*. Nor is this the least curious feature in the important aspect of the present times—While they pro-

all the letters and laws of tolerance which have been passed, has not been able to raise itself up from under the crush of the interdict which *the combined powers of philosophy and terror* have laid on it." Mr. Stone's intercepted letter to Dr. Priestley, printed for J. Wright, 1798. p. 25.

Mr. Stone is in the secret, and is the advocate for the measures of the present French Government—It is natural therefore to suppose, that, in his *Philosophical Dictionary, transportation to Cayenne*, is synonymous with *tolerance*.

^a " You have heard, no doubt, of the new sect which now has usurped every church in Paris, under the name of Theophilanthropism. This sect is prohibited by the government." Ibid.

Mr. Stone incautiously tells the real truth in the first sentence. Is it possible that, under the present strong and despotic Government of France, a sect prohibited by it, should have usurped all the churches in Paris ?

feſs

fects to act solely upon the principles of natural, they boldly borrow the truths of revealed, Religion; while they affect to attain their knowledge by sentiment and reason only, they unblushingly transcribe into their code, whole pages of the inspired Volumes. This sect must therefore have taken its rise from one of these two motives;—either some persons feeling the necessity and importance of establishing some religious principle, as a support to moral virtue, yet aware that Christianity would not be tolerated by the Government, have borrowed the sanctions of Revelation, but concealed the source from whence they are derived, in order to avoid the combined persecution of *philosophy and terror*;—or its founders have co-operated with the wishes and views of the ruling powers, and, perceiving that some religion is

^r See the manual of the Theophilanthropes, translated by John Walker, particularly p. 14—17.

indispensably necessary to the feelings and wants of mankind, in order to prevent those wants from being relieved, and those feelings from being gratified by the effectual aid of Christianity, have formed a religious system, from which the very idea of Revelation is excluded.

The Directory, incensed to desperation by the nearly total destruction of their fleet in the Mediterranean, where the peculiar favour of Providence has added another victory to our naval glories of the present war, has recourse to new requisitions to prop up the colossus of its power, and strengthen its enormous domination^t. At the same time
it

^t " A new requisition has been imposed throughout France, more severe than any former one. Persons evading it, are disqualified from the succession to hereditary and other property. It is likewise decreed, that no person can legally marry, without
having

it is particularly to be remarked, that they continually furnish a justification of the sketch which we have endeavoured to draw, of the recent horrors of France; for, during the celebration of a publick festival, when the Directory are proclaiming the greatness, and the fame of the Republic, they advert almost involuntarily to the crimes and miseries of the Revolution. “^u Let us leave to restless and discontented spirits, the task of throwing a little shade on the picture of our glory, by preserving in a few minds a hatred for the Revolution, by incessantly holding up to our view *the melancholy image of the calamities by which it has been accompanied*; as if the enormities

having previously served in the army during the term of four years.” Sun Paper, Oct. 1, 1798.

^u This is part of the speech of Treilhard, President of the Directory, on the Fête of the Foundation of the Republic. Morning Chronicle, Oct. 5, 1798.

of guilt could disgrace the work of virtue."

Such is the Infidel power that has arisen in France—such the conduct of the Philosophists and their disciples, who, whilst they sound their own praises through the world, cannot conceal their true nature, disposition, and crimes, under the mask of Republican virtue^x. *Presumptuous—self-willed—despising dominion—not ashamed to speak evil of dignities—promising men liberty, and being themselves the servants of corruption—denying the Lord that bought them—bringing upon themselves swift destruction—beguiling unstable souls—speaking great swelling words of vanity—turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ—standing up against the prince of princes^y—following*

^x Introductory Chapter, p. 17, 18, 19.

^y Introductory Chapter, p. 112, 113.

the SECOND BEAST, who has all the powers of the FIRST BEAST, and who has produced an IMAGE, to which all the world is called upon to bow down. Thus do the Revolutionists of France illustrate the meaning of the Scriptures, and reflect the figures of Anarchy, Tyranny, Apostasy, and Infidelity, which the *Prophets* have drawn—Thus do their VERY EFFORTS to destroy Religion, when considered as having been PREDICTED, establish it with INCREASING GLORY upon a ROCK, which will be found to brave the storm which now assails it.

Conclusion of the Chapter on Infidelity.

I have now, I trust, convinced my Readers, that the opinions advanced respecting

specting the *Infidel* Antichristian Power, are capable of being clearly proved. If what I have said, upon a subject fraught with the dearest interests of man, should awaken the attention of the public, more able Advocates for truth may search into the sacred depths of Prophecy; and they, I doubt not, will confirm this plain interpretation, which *Events* have rendered obvious. But, in the mean time, I must beseech the Reader to consider, whether the *present* state of the world does not tend to elucidate and strengthen this interpretation; and with it, the opinion of Sir Isaac Newton, and some other Commentators, that “the overbearing tyranny and persecuting power of the Antichristian party, which had so long *corrupted* Christianity, and enslaved the Christian world, *must be put a stop to, and broken in pieces* by the *prevalence of Infidelity*, for some time before primitive Christianity would be restored.”

† See Introductory Chapter.

We

We have seen the progress of Infidelity accelerated with a force that is truly astonishing. No people has escaped a taint from its contagious breath. —Papists and Mahometans, Jews and Christians, have felt its baneful influence^z. We have seen the *Papal* power, first weakened by the Reformation, shaken to its centre by the Revolutionary Infidels of France.—We have seen the same instruments of Divine vengeance, *attempt* to dismember the most important part of the Turkish dominions^a, from the Empire of the *Mahometan*

^z See David Levi on the Old Testament. He laments the extraordinary scepticism which has lately infected this people, but considers it as *a sign* of the near approach of the time of their restoration to their own land; it having been predicted by their Prophets, that such a state of *general unbelief* should precede the accomplishment of the promises of God.

^a The following extract, of *unquestionable authority*, from an intercepted Letter, written by *citizen*

hometan Power of Antichrist; and though this attempt has apparently failed, we shall

sen Boyer, Etat Major in Buonaparte's army, and dated, Grand Cairo, July 22, 1798, proves, beyond a doubt, that *an establishment in Egypt and Syria*, was the object of this extraordinary expedition. It certainly had an *ultimate* view to our possessions in India; but it was never intended that this army should go thither. "...Fraught with these ideas, and to indemnify herself for a loss [meaning the loss of the West India Colonies, and the destruction of her commerce] which seems almost *real*—the Government have turned their eyes towards *Egypt and Syria*: countries which, by their climate, goodness, and fertility of soil, may become the granaries of the French commerce, her magazine of abundance, and, by the course of time, the depository of the riches of India. It is most indubitable, that, when possessed of, and regularly organized in these countries, we may throw our views still farther, and, in the end, destroy the English commerce in the Indies, turn it to our own profit, and render ourselves the sovereigns also of that, of Africa, and Asia. All these considerations united, have induced our Government to attempt the expedition to Egypt. That part of the ROMAN POW-

shall not find ourselves authorized to conclude that Empire secure from any future attack, when we recollect the activity and machinations of a Power that has succeeded in its enterprises, beyond all calculation of probabilities. Of this, however, no very confident opinion can yet be formed^b. We *know* that both the Mahometan and Infidel Powers *must fall*, as well as the Papal Power; but whether *France* will extend her conquests over the Ottoman Empire, and “pour out the vial upon the Euphrates;” or whether the exasperated Turk “will” again “rise up with great fury

ER [Introductory Chapter, vol. ii.] has been governed for many ages, by a species of men called Mamalucks, who have Beys at the head of each district. These deny the authority of the Grand Signor; governing themselves despotically and tyrannically a people and a country, which, in the hands of a *polished nation*, would become a source of wealth and profit.”

^b See Introductory Chapter.

to

to destroy"—whether the worshippers of the Papal Beast will "strengthen themselves for the battle," or whether the power of the Greek Church will be involved in the work of wrath, both as *executing* and *suffering* punishment, time alone can determine; we "hear of wars, and rumours of wars," and we may be certain, that "the days of vengeance are near, even at our very doors," *if it can be doubted that they are begun.* But THE END IS NOT YET. Much remains to be done before the mystery of God's Providence shall be finished, and flash conviction on an unbelieving world.

It has been objected, that the fall of the Protestant powers of Holland and Switzerland, militates against this scheme of Prophecy, which supposes the present tyranny of France designed to execute the judgments of God upon the kingdom of the Papal Beast. But surely few objections can be more futile. The word
of

of the Lord appears to be express upon this subject also. “They” (the false teachers) “shall even *allure* those who were clean escaped from them which live in error,” and the promise of protection and deliverance is given *only* to those, who “shall continue faithful unto the end.” We have seen, in the former part of this Chapter, that *Holland* “was the grand asylum of Infidelity in the north, the nursery and chief propagator of its works, by the *licentious liberty* allowed to the press”—We have seen her “support its cause, and basely yield to the torrent, *because* the enemy represented, that she would be unable to resist it;” and resign the establishment of that Religion, which preserved her in the purer days of infancy, to the dictates of Distrust, Avarice, and Indifference to the cause of Christ.—Can we suppose, that such a nation as this, *because* she enjoyed the light and rational freedom of the Reformed

Reformed Church, would be saved by *a miracle*, when she neglected, perverted, nay, threw away these blessings? It is not the *name* of Christians, but the *spirit*, which will be found a security in this “day of *trial*, which is come upon *all the earth*.”

With respect to Switzerland, we need not observe that, *as a state*, the greater number are Popish Cantons.—We have seen, that its *Protestant* Cantons, particularly that of *Berne*, and the *Pays de Vaud*, have been long infected by the poison of Infidelity, daily issuing from that *polluted spring*, *Geneva*; which, “though Calvin’s own town,” as D’Alembert triumphantly observed, long ago, exchanged his principles, for those of *the Philosopher of Ferney*.—And this city must, perhaps, be allowed the *earliest* claim to infamy, as a *seminary of corruption*, from the multitude of pupils
and

and emissaries educated and sent forth under the immediate influence of Voltaire and Rousseau.

It is impossible to read “ the destruction of the Helvetic League, and Liberty,” without astonishment at the infatuation which palsied their strength, and gave up these *Republicans* to the horrors of French tyranny.—It is evident that, humanly speaking, *arms* could not have conquered them, had they steadily resisted these invaders of their ancient liberties and independence. But, contaminated in their cities and towns by the principles of Voltaire’s system (a subject passed over by M. Mallet du Pan), which it is well known had even penetrated into the recesses of their mountains, they subjected themselves to the punishment of blindness to the designs and artifices of their enemy, till treachery baffled their counsels, and energy became useless. — Unhappy People !
 Could

Could not the simplicity of your manners, the superior purity of your morals, yet but *partially* injured by the corrosive touch of *the Destroyer*—could not these protect you from the general delusion? How loudly then do you proclaim, that
 A STEDFAST ADHERENCE TO THE
 RELIGION OF CHRIST, is the “one thing needful” to our preservation!

Listen ye apostate states of Germany! Listen, and be wise in time! Ye seem “to have a space allowed you for repentance;” reject not the mercy of your God!

Far be it from me to say that “our mountain stands strong, and shall never be moved.” The ark of the Lord was a security to the Jews, only so long as they obeyed his commandments. And the Church of England will be our protection, only so long as we feel the value of the Gospel, believe in its doctrines,
 and

and obey its precepts. But, considering the established Church of England as founded upon Apostolic authority, as containing and teaching the uncorrupted doctrines of the Gospel, and as the purest church existing now on earth, I venture to affirm, that to this invaluable blessing do we primarily owe the signal marks of Divine favour, by which we are so peculiarly distinguished^c. It is
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^c The opinion of the learned and enlightened Grotius, respecting the Church of England, as it must be allowed to be *unbiassed*, will perhaps be allowed to be important. In a letter, dated 1638, to a *Dutch divine*, concerning the Reformation, he says, "You see how great a progress they have made in England, in purging out pernicious doctrines; chiefly for this reason, because they who undertook that holy work, admitted of nothing new, nothing of their own, but had their eyes wholly fixed upon another world." In 1645, he writes, "The English Liturgy was always accounted the best by all learned men." And in 1638, he professed it to be his firm opinion, that "the *Church of England was the likeliest to stand of any Church*

not within my province, to paint the political greatness of Britain, at a moment when so many other states are either blotted from existence, or are sinking, with disgrace, into ruin. Other pens must describe the glorious contrast she exhibits, when compared with all the Powers on earth, in spirit, in principle, in public faith, un sullied honour, loyalty, justice, charity—in trade, opulence, and population—in the splendor of her victories, *since unconnected* with the powers she *could not, cannot save*; and in the magnanimity of her conduct, amidst unprecedented provocations.

But it is strictly my office, to mention with exulting gratitude, that Britain's Sovereign has not listened "to

Church that day in being." See Clark's Grotius. It is certain, that he esteemed the form of Church Government in England as exceeding all others in the Christian world in primitive excellence, that is, in other words, Apostolic authority.

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the spirits, which already have tempted so many of the kings of the earth to join the league against the Prince of Princes^d—that, foremost to honour his religion, protect his servants, and give glory to his name, HER KING, and HER PEOPLE, collectively considered, have as yet stood firm against the assaults and artifices of Infidelity, *because these circumstances prove the prosperity of this country to accord, as strictly as the adversity of other nations, with the explanatory principle derived from these researches into the Prophecies.*

For, while, with the whole world, I attribute in the most decided manner, the present state of this kingdom to the measures early adopted and steadily pursued by its Government, I conceive it to be the highest panegyric that can be passed upon any Minister, to consider

^d Rev. xvi.

him as raised up by God at this important period, to be the favour of his country, and look to a higher source for the enjoyment of such a distinguished blessing.

Guided by these opinions, I hesitate not to mention among the various causes which, with the blessing of God, have protected the principles of the nation at large, from the machinations of Jacobinism, and have produced the marked difference in our conduct in the day of trial, from the conduct of our Protestant brethren on the continent; the Society formed for the suppression of vice and immorality, by the express authority of a Royal Proclamation^e, the establishment of Sunday Schools^f, at the
fug-

^e The Royal Proclamation was issued in the year 1793, and the Society formed under the immediate patronage of the King.

^f By Mr. Raikes of Gloucester. Many thousand
Sunday

suggestion of a private Individual; and the Institution, for which we are indebted to Female genius and piety^s. Because, I am well assured, they will be allowed to hold a distinguished place, by those who have had the means of judging of their extensive influence; because they strongly mark the National Character; and because it must be granted to be a singular circumstance,

Sunday Schools have been established, or in part supported, by the fund raised by voluntary subscription for this purpose; and the number maintained and encouraged by private charity is very considerable. This institution, like every other, *may* be abused; but its beneficial effects, under the direction of a resident clergyman, are obvious; and experience, the best test, has abundantly proved its general utility.

^s Mrs. H. More. Millions of copies of Tracts, written with the most interesting simplicity, and with the force of truth, in the various forms of Tales, Ballads, Lectures, &c. and uniting, in a most singular manner, amusement and instruction suited to the times, have been distributed among the lower ranks of people since the opening of the Cheap Repository.

that we should have been thus strengthening ourselves for the Conflict, while all other nations have relaxed in vigilance. The rapid progress of a systematic disregard to the Sabbath, arising partly from misrepresentations of its origin, and design, and partly from the growing indifference to the ordinances of Religion, received a powerful check at a most important period. The attention was recalled to its original institution as “a day of rest, to be kept holy to the Lord;” and, to the authority of those Commandments which our Lord declared to be in force for ever. The practice of the primitive ages, as far as we can learn any thing upon the subject from the testimony of profane, as well as sacred writers, and of the early Christians, was appealed to, and shewn to have been equally removed from the strictness of the Jewish Law, the severity of Puritanical manners, and the thoughtless gaiety authorized and promoted

moted by the Church of Rome.—It is to be feared, that too many of our Protestant brethren have been led to consider festive mirth, and social amusements, as at least a harmless employment of that part of the day, not spent in public worship ; and it must be confessed, that too many of all ranks in this nation often pass the whole in secret riot and intemperance, or in open violation of the laws of God, and of their Country. Yet, however deeply we lament that one day in seven is not more generally dedicated to the business of Eternity, and the pleasures of Devotion, it must also be acknowledged, that a great proportion of the inhabitants of Great Britain devote this sacred day to the duties of Religion, according to the doctrine of our Churches, and the spirit of our Laws. And when it is considered, that we are principally indebted to the observance of the Sabbath, for the sense of Religion retained by the lower classes of society (the re-

fection will indeed be applicable to all), and that ignorance has been ever found an easy prey to artifice; may we not venture to ascribe these novel institutions, at the critical time they were introduced into this kingdom, to the gracious interposition of Him "who giveth wisdom," in order to check, by the increased diffusion of religious knowledge, that inundation of *impious, rebellious, and licentious* publications, which must have overwhelmed a less enlightened people.

It is surely to the intrinsic excellence of our Religion, as well as to the conviction of its inseparable connexion with the preservation of our civil liberties (a conviction which indeed demonstrates its excellence), that we must ascribe the zeal and diligence of the clergy and laity, which, especially of late, have been so remarkably exerted in its defence. And the popularity of the works of those who have distinguished themselves in this cause,

cause, so incalculably important to mankind, incontestibly proves, that Christianity is dear to Britons.

If the subject were not almost too delicate to touch, we might appeal to Ireland for farther confirmation of this principle. It cannot however be mentioned as an exception; for it is an obvious truth, that the ignorance and bigotry of the Irish Roman Catholics fitted them, in a peculiar manner, for the purposes of Jacobinism. But that so vast a majority of the people should have continued, for so long a term of years, the slaves of Popery and Barbarism under a Protestant government, and with Protestant ministers appointed to be the instructors of every parish in the kingdom, must be considered as a phenomenon in history, which, whether viewed in a religious or a political light, Fact alone could render credible. Would the piety and wisdom of our Ancestors,

who rescued *Britain* from these chains, have believed it possible? I am aware that the *philosophised toleration*^h of modern days will readily furnish a specious justification of what *They* would have

^h Let me not be misunderstood; *Christian toleration* is equally remote from intolerance and indifference; it unites ardent zeal with perfect charity; it allows perfect liberty to every mode of worship; but forgets not the injunction, "to labour earnestly to propagate the faith" by every means which argument, and example, and encouragement, can furnish. And while it commands the *protection* of every individual *person*, and admits freedom of inquiry, it authorizes *restraint* upon *actions*, and the *avowal* of opinions inconsistent with the safety of the Religious or Civil establishments of the State, and the *preservation* of *defensive* barriers for their security. Upon this question I know it is common to urge, that Religion is itself invulnerable, and needs no defence from the *civil* power; for Religion is artfully considered, either in the *abstract*, or as a *political institution*. But it may be asked, What would be said of that general, who, by destroying the outworks of a peculiar district, sacrificed an *army*, and contented himself with preserving an impregnable fortress?

esteemed

esteemed *indifference* to the interests of Religion. But surely it is high time to return to the *genuine* principles of Christianity. “By their fruits ye shall know them.”

I shall conclude this Chapter with an appeal to the Prophecy of our Lord, which has been already examined as far as it relates to past eventsⁱ, and shewn to refer with equal certainty to “the latter days.” Is it possible to read this Prophecy, and not consider it as in a peculiar manner directed to “the men of this generation,” as a warning and consolation to the church in this awful period of time? “When ye shall hear of wars, and rumours of wars, *be not terrified*, for these things must *first* come to pass; but the end is not yet; for nation shall rise up against nation, and kingdom against kingdom. There shall be signs in the sun, and in the moon,

ⁱ See vol. i. p. 264.

and in the stars [symbols referring to churches as well as states], and upon the earth, distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And they [the nations] shall see the Son of man coming in the clouds of heaven [in judgment upon them as at the time of the destruction of Jerusalem, and the victory over Pagan tyranny, which introduced the establishment of Christianity in *temporary* peace and glory in the Roman worldⁱ]. And when these things *begin* to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. Many false Prophets [or teachers] shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

ⁱ See vol. i. p. 316—322.

BUT HE THAT SHALL ENDURE TO THE
END, THE SAME SHALL BE SAVED.”

It requires no words to prove, that a great part of this Prophecy is actually fulfilling at this moment. In what age has herefy been more prevalent? In what period did false teachers ever arise with *so much power* to deceive? When did such multitudes fall the victims of delusion? When did iniquity *so generally* abound since the light of the Gospel arose to guide us into the paths of eternal life and happiness? And what age was ever marked like *this*, with indifference to the *truths* and the *interests* of Religion? Do we not hear of wars and rumours of wars—see nation rising against nation, and kingdom against kingdom—defection and schisms in the churches—insurrections, commotions, and convulsions in the great and in the little states of the world, and *the governments of all shaken* in a manner unex-

amplified in the annals of history? And is it possible to describe the *character* of the times more exactly than in the following terms? “Upon the earth, distresses of nations, *with perplexity, the sea and the waves roaring.*” This *distress* and *perplexity* was to arise, we see, not from the ambition of monarchs, or the usual causes of contention among nations; but was to be created and continued by the *lower ranks of people*^k. It was to be a *democratic spirit* that was to occasion this tremendous confusion. *Men’s hearts failing them for fear, and for looking after those things which are coming upon the earth.* Wearied by the failure of conjecture, the disappointment of plans, and the torments of suspicion, the inhabitants of the earth seem *now* to wait their doom with the anxieties of suspense, and the chill of despair.

But amidst all these dreadful images

^k See vol. i. p. 307.

of the “ days of vengeance,” what gracious comfort does our Lord afford to his faithful church ! “ Be ye not terrified. When these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.” The reign of Antichrist is near its close, and the glorious day of your Lord is at hand. “ Be ye not terrified ;” “ Lo I am with you alway, even unto the end of the world.” Be patient under the *correction* which your *Father* shall see necessary to prepare you for a place in my kingdom. *Stand firm* in the day of temptation, which shall come *upon all the earth* ; and remember, that *he who shall endure to the end, the same shall be saved*¹. Whoever, or whatever church or nation, shall continue firmly attached to the Lord and Saviour of the world, in an

¹ See vol. i. p. 281. and vol. ii. p. 294. for the fulfilment of this promise, as it respected the first Christians during the siege of Jerusalem, and the Church of Philadelphia.

age when *he is crucified afresh, and put to open shame* “in the great city, which is spiritually called Sodom and Egypt,” from its dreadful wickedness, and oppressive tyranny^m; whoever shall resist the enticements of deceit, the sword of terror, and the torpor of indifference, “shall come forth as silver that is tried in the furnace;” for “HE THAT SHALL ENDURE TO THE END, THE SAME SHALL BE SAVED;” “saved from the panic and suffering which shall overspread *the kingdom of the first beast, in this time of her plagues*”—saved from the tyranny of the *second*, and be preserved as “wheat, to be gathered into the garner, when the chaff is burnt up before the

^m Thus do I beg leave to interpret the angel’s intimation, Rev. xi. and therefore confess my *fear* that *the witnesses are yet to be slain* in some way or other, which at present we cannot understand, “in the street of this great city;” by which I understand, the principal feat of the power of the second beast, wherever that may be.

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presence of the Lord, when he cometh to establish his everlasting kingdom," in happiness and glory, according to the promises of God from the beginning of the world,

CLASS

CLASS II.

CHAPTER THE FOURTH.

PROPHECIES WHICH REMAIN TO BE
FULFILLED — RECAPITULATION,
AND CONCLUSION OF THE WHOLE
WORK.

THE comparison of historic facts with Prophecy establishes Revelation, and strengthens Faith. The examination of Prophecies which relate to *present* times, particularly interests our feelings, and must be allowed to be a proper exercise for our judgment. But the Prophecies which respect *future* times, must be considered as objects of our faith, rather than our understanding. A dark veil hangs

hangs before them, which the curiosity of man cannot penetrate, nor his ingenuity wholly remove. But though the precise time, and the manner in which the Divine designs will be accomplished, may be doubtful, mysterious, and unknown, the predictions concerning the events are conspicuous and undeniable, and offer to the pious mind many subjects of devout contemplation. From meditation arise, almost involuntarily, conjectures concerning their completion; and if these conjectures are accompanied by due humility and caution, they cannot be deemed reprehensible.

We may then pursue this attempt to shew the *harmony* which pervades the *whole* of Prophecy, and the *possibility* of *reconciling* most of the various opinions concerning it, into the regions of futurity, *provided* we confine our steps to the path prescribed by Scripture for the course of inquiries to which the study
of

of the Prophetic writings, and the passing train of events, directly lead ; and provided we remember, that the utmost reach of our researches can only attain to *probability*. The astonishing circumstances which have recently and rapidly happened in the European world, would have appeared incredible to the most sagacious speculatist, a *very few* years ago. Changes, now equally unknown, may again come on as speedily as those have done which now excite our wonder, and again may prove the vanity of human foresight. But “the word of God is sure ;” and every change will tend to forward those events which are to precede the coming of that “kingdom,” for which we are directed to offer up our daily prayers. Of *this* we may be confident, however erroneous may be our opinions concerning the *operation* of these changes ; for “the Lord will hasten it in its time.” I readily confess, however, that the extraordinary circumstances

stances of the *present times* indicate, in my judgment, the approach of some signal display of Divine power, to justify Divine truth “in the sight of men.” And, as we are commanded to “watch the signs of the times,” as we are expressly told, that “*in that day*”, which shall be neither light nor dark, in the *evening it shall be light*,” I trust I shall stand acquitted of presumption, though I venture to state some conjectures respecting the *probable* course of *some* of these great events, which appear to be *now* fulfilling the regular course of Prophecy^b.

“ The

^a Zech. xiv. 6, 7.

^b If a sketch of the present state of Europe, *with reference to the fulfilment of Prophecy*, were to be drawn by simply bringing together, and arranging in their proper order *acknowledged facts* that have happened within the last fifty years, unconnected with political *opinions* as much as the nature of the subject will allow, how striking would be the effect! Such a collection of indisputable *facts*,

“ The many and clear Prophecies (says Sir Isaac Newton) concerning the things to be done at Christ’s second coming, are not only for predicting, but also for *effecting*, a recovery and re-establishment of the long-lost truth, and setting up a ‘ kingdom, wherein dwells righteousness.’ The event will *prove* the Apocalypse : and this Prophecy, thus proved and understood, will open the

facts, selected from different kingdoms, and arising from various causes, considered *collectively*, would appear to be directed by the hand of Providence to *one point*, and as assisting in the execution of the one great scheme, which the whole train of Prophecies and events, from the beginning of the world to the present hour, has gradually developed, and uniformly promoted : by *means*, however, *so* consistent with man’s free-will (see the Bishop of Lincoln’s Thanksgiving Sermon, 1797, p. 23.) that unless “ his eyes are opened ” by Revelation, he never looks beyond his own free-agency, and the supposed effects of *chance*, to account for the success or failure of those *plans*, which continually feed or disappoint his hopes.

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old Prophets, and all together will make known the true Religion, and establish it. For he that will understand the old Prophets [relative to the last days] must begin with this: but the time is not yet come for understanding them perfectly, because the main revolution, predicted in them, is not yet come to pass. ‘In the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished, as he hath declared unto his servants the Prophets,’ and then ‘the kingdoms of this world shall become the kingdoms of our Lord, and his Christ, and he shall reign for ever.’ There is already so much of the Prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God’s Providence. But *then* the signal revolutions predicted by all the holy Prophets, will at once both turn men’s eyes upon *considering* the predictions, and *plainly interpret* them.”

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The restoration of the Jews to their own land, and their conversion to the church of Christ—the triumph of our Lord over all his enemies, and the universal happiness of his glorious reign, are the signal revolutions to which this truly great Christian Philosopher alludes. All these awful and interesting subjects appear to be so blended in the Prophetic writings, and so connected in point of time, that they ought to be considered together ; but the predictions are far too numerous to be inserted in this work, already swelled so much beyond the Author's original design. Having selected more than would fill a hundred pages ; as the best security against the wanderings of imagination, I must reluctantly confine myself to references to the principal of them. But I intreat the Reader to consult his Bible, that he may judge how far the observations, which are offered for his consideration, are founded on Scripture and probability : for be it
ever

ever remembered, that the most perfect confidence that such *events* are *clearly predicted*, and will *certainly happen*, is perfectly consistent with *doubt* and *uncertainty* relative to the *circumstances attending their accomplishment*.

Prophecies to be considered together.

Zephaniab iii. ii. 2, 3. *Haggai* ii. 21, 22. *Zechariah* ii. 10—13. xiv. 1—21. *Micah* vii. 15—20. *Amos* ix. 11—15. *Zechariah* viii. 20—23. ix. 8—17. xii. 6—14. *Zephaniab* ii. 1—3. *Malachi* i. 11. iii. iv. 1—3. [*Compare Daniel and the Revelations*] *Isaiab* ii. 1—5. 10—22. v. 20—30. viii. 9—18. xi, xii, xiv. *After the destruction of Babylon*, it is written, v. 29. *Rejoice not thou whole Palestina, because the rod of him that smote thee is broken : for out of the serpent's root shall come forth a cock-*

a cockatrice, and his fruit shall be a flying serpent. Isaiah xxiv. xxvi. 11—21. xxvii. 1. xxv. 6—8. xxix. 17—24. xxx. 18—33. xxxiv. xxxv. [compare Rev. and our Lord's Prophecy concerning the end of the world] Isaiah xliii. 1—21. xlv. 1—8. xlv. 17—25. xlix. li. lii. liv. lv. lx. lxi. lxii. lxiii. lxiv. lxv. lxvi. [compare Rev. and Daniel] Joel ii. iii. [compare Daniel and the Rev.] Jeremiah iii. 12—19. xii. 14—17. xxiii. 1—20. xxv. 8—38. xxx. xxxi. xxxiii. Ezekiel ix. 4—10. xi. 15—25. xvi. 60—63. xx. 33—44. xxxiv. 11—31. xxxvi. xxxvii. xxxviii. xxxix. Compare the last ten chapters with the Revelations. Deuteronomy xxxii. 41—43. Psalm ii. Daniel xii. Matthew xxiv. Mark xiii. Luke xxi. Rev. xiv. 13—20. xvi. 13—21. xix. xx. xxi. xxii. xi. Philippians iii. 20, 21. Romans ii. 5—11. xi. 12—36. 1 Corinthians xv. 2 Corinthians iv. 11—18. v. 1—11. Ephesians i. 20—23. Philippians ii. 5—11. Colossians i. 12—20. iii. 3, 4. 1 Thessalonians i. 10. ii. 19, 20. iv.

iv. 13—18. v. 2—11. 2 *Theſſalonians* i. 5—12. ii. 1 *Timothy* iv. 1—10. 2 *Timothy* iii. iv. 1—8. *Titus* ii. 13, 14. *Hebrews* i. ii. iii. iv. vii. viii. ix. x. xi. xii. 1 *Peter* iv. 17—19. 2 *Peter* i. ii. iii. 1 *John* iii. 2. *St. Matthew* xiii. 30, 37—43, 49, 50. xvi. 27, 28. xvii. 2. xix. 28—30. xxii. 29—32. xxiii. 39. xxv. 31—34, 46. *St. Mark* xii. 24—27. xvi. 19. *St. Luke* i. 30—33. ix. 25, 26, 29—36. xi. 29—32. xii. 4—10. xiii. 28—30, 34, 35. xiv. 14. xviii. 8. xx. 34—38. *St. John* v. 21—29. vi. 39, 40, 44—51. viii. 44. xi. 23—27. xii. 31—34, 47, 48. xiv. 1—4, 30. xvii. 1—3, 19—26. *Acts* i. 6—11. ii. 36. iii. 19—26. vii. 55, 56. xxvi. 22, 23.

It is ſcarcely poſſible to view this collected-light of Prophecy, and *doubt* the reſtoration of the antient choſen people of God to the land which he gave to their fathers for an everlaſting inheritance. Their converſion to the church of Chriſt ſeems to be predicted with

equal clearness. But these are *distinct* events, which the darkness and bigotry of former ages have considered as *necessarily* inseparable ; or rather, they have presumed it certain, that their conversion must *precede* their return to Jerusalem.

From this idea originated the Apostate Julian's attempt to rebuild the Temple—the negotiation of the Infidel Conspirators with the Ottoman Court^m, and the design, professed by the formidable power which aims its frantic efforts against the truth of all Revelation, to re-establish the Jews in their own landⁿ, as a *direct contradiction* to the Prophecies concerning them. Let it however be understood, that some of the ablest Commentators of the Protestant church have lifted up their voice against this opi-

^m See Barruel, vol. i. p. 185.

ⁿ See the project for the restoration of the Jews by the French, in the St. James's Chronicle, July 14, 1798.

nion, and have maintained, that the restoration of the Jewish people will precede their conversion. Granting therefore, that the Power of France *should* execute this project, instead of invalidating, it will confirm the truth of Prophecy, and afford another signal example of the over-ruling providence of God. The wicked and blaspheming "Assyrian was the rod of his anger," and executed his judgments upon his people. The tremendous Antichristian *Northern* Power, which has been raised up to be the scourge of nations, shall "fulfil his will, though in his heart he means not so." The restoration of the Jews *may* be a part of their commission^o; and there are some reasons which make this not a very improbable supposition, though, in my judgment, the weight of probability is against it. The Jews have long looked to the destruction of the Papal and Mahometan powers, as events to happen not long before the

^o See Mr. King's "Signs of the Times."

manifestation of their Messiah : and Christians look to the destruction of Antichrist, with the expectation of his *second* advent. *Both* therefore look for the coming of our Lord soon after these great events ; and the remarkable agreement between Jewish and Christian opinions upon this subject will, perhaps, authorize a *conjecture*, that the accurate fulfilment of the Prophecies given by the *Christian dispensation* (and which, however, correspond with the predictions of their own Prophets) concerning these great events, may be a means of their conversion, or at least *prepare* this stubborn people to see their Messiah in the rejected Jesus of Nazareth. Now should the tri-coloured standard of Infidelity be placed in Constantinople, as it has already been in Rome, we must acknowledge, that these events will appear to be striking proofs of the downfall of the Papal and Mahometan *Powers*, though we look to their total destruction by some indisputable mark of Divine vengeance,

geance, for the complete accomplishment of the Prophecy concerning them. And in the time allotted for this *last* form of our Antichristian adversary, the Jews *may* be collected into their own land—"the sanctuary *may* be cleansed," and the church of Christ *may* be "purified by tribulation," and made ready to receive her Lord.

I offer these conjectures with the doubt it becomes us to feel respecting events yet future ; but at such an awful period as the present, I cannot help adding an earnest, though feeble warning to the nations among whom they dwell, to make no vain attempt to hinder the return of the Jews by whatever means it appears designed to be effected; "lest they be found to fight against God," and bring upon themselves "utter destruction." The cruelties that have been exercised upon the Jews for many ages have been a scandal to the Christian

name; but *we* may derive no finall consolation from the *fact*, that the Protestant Church of England has had no part in their persecution; on the contrary, it has ever viewed them with the eye of compassion, and looked to the termination of their calamities with *faith*, and the *hope of union*. The nation at large has treated them with the same spirit of kindness since their return, in the reign of Charles II; their numbers have greatly increased, and their situation has been as happy as the circumstances of their exile would permit°.

But

° The Jews were all banished from England in the reign of Edward I. about A. D. 1290; nor did any of them attempt to return till the time of Oliver Cromwell, whom they petitioned for a repeal of the Act against them, and sent the excellent and learned Rabbi, Manasseh Ben Israel, as their representative to London. But they could not then obtain a legal settlement; and it appears, from the National Records of the Jews, that so late as 1663, there were not more than twelve Jews in England. It is well known they have never been sub-

But whether the conquest of the Mahometan power will *enable* and *incline* the Infidel tyrant to re-establish the Jews in their own land, or to “plant the tabernacle of his [own] palaces between the seas, in the glorious holy mountain,” it is *yet* impossible to find *solid* ground for even *conjecture*. These are *circumstances*, concerning which we must remain ignorant, till *time* discovers the *manner* of accomplishing the *certain event* of their restoration. *If*, however, the supposed reference of the Prophet Daniel to this Infidel power^p be admitted as a just interpretation, it will appear probable, not only from Prophecy, but from the actual state of the world at this time, that the Power of France would not be *long* permitted to retain quiet possession of *Jerusalem*. “THE KING OF THE NORTH is to

subjected to any hardships since their return to England, but have enjoyed many privileges. See Tovey's *Anglia Judaica*, published in 1738.

^p See Introductory Chapter, p. 107.

come like a whirlwind, with chariots, and horsemen, and with many ships, to enter into the countries, to overflow and *pass over*; to have power over the treasures of *Egypt*, and the *Lybians*, and *Ethiopians*⁹; are to be at his steps—he is to enter into the glorious land, and to overthrow many countries; but *Edom*^r, and *Moab*, and the *chief* of the children of *Ammon*, shall escape out of his hand. But tidings out of the *east* and out of the *north* shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. *And he shall plant the tabernacle of his*

⁹ Herodotus mentions two Ethiopias, Asiatick Ethiopia, or a part of Arabia, and African Ethiopia, or the interior of Africa. And the Arabians as well as the Africans are called Ethiopians in Scripture. The *Cushim*, or descendants of Cush, inhabited a part of Arabia.

^r Edom lay to the south of Palestine, and was inhabited by the children of Abraham; Moab and Ammon to the east of Palestine; their inhabitants were the descendants of Lot.

palaces

palaces between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him." If Infidel France be this "King of the north," we may presume, that it will take possession of the present dominions of the Turkish *Mahometan* power; but this seems to be represented as the *last* step of its ascent to universal empire, and there is nothing in Scripture to *contradict* its *speedy downfall* from this height—nothing indeed is said respecting the period of its duration.

The magnitude and extent of the evils attending the establishment of *such* a power, in such an advantageous situation, appear terrific beyond expression, whether considered in a political, a moral, or a religious light. But surely we may expect, that it would rouse the World in arms against it. The *northern* Powers, who seem to have been withheld from interrupting the appointed course of this *avenging sword*^s, will then, we cannot

^s The conduct of the allied armies in 1793—
L 5 the

not but suppose, muster their *confederate* forces'; and the nations of the *east* may flock to attack this restless tyrant, exasperated by his victory over the crescent of Mahomet, and his insatiable thirst for power and riches. It cannot be imagined that the Jews would see with indifference the fall of the Turkish Empire, which has so long "trodden down

the violent death of the King of Sweden, when on the point of taking the command of an army against the French—the sudden death of the Empress of Russia, the *day before* she was to sign an instrument, actually drawn up, for sending 60,000 men against them—the conduct of the Court of Prussia—of Germany in general; and many other circumstances of a similar kind, which will occur to the Reader, when considered in the *aggregate*, are surely very striking marks of Divine interposition.

† The rapid growth of the colossal Empire of Russia, the impediments which have been thrown in the way of its designs upon Turkey, and its inactivity since the peace of 1790, (except to increase its own greatness by the partition of Poland) naturally suggest the idea, that it will be a principal actor in this great conflict.

Jeru-

Jerusalem." Their hope of deliverance would be naturally raised to a height unknown for many ages ; and their Prophecies would be examined with redoubled attention. A general council, similar to that which was assembled in Hungary in the year 1650, *may* be called, or at least measures taken for a *general consultation* ; and this dispersed, despised, neglected people *may* become, at such an awful period, of inexpressible importance in the *political*, as well as in the *religious* world. It certainly is not *impossible*, that the French may offer them their antient land, with the double view of contradicting the word of Prophecy, and of attaching a powerful people, whom they affect to call Republicans, to their interests ; in order to render them subservient to their vast designs of universal conquest. But so far as I can venture to form an opinion of the *probability* of circumstances, concerning which we have *yet* no solid ground to build upon (for as yet we

cannot *certainly* pronounce that *this* Prophecy of Daniel refers to the Infidel Power of France, or that France will be the conqueror of the Turkish Empire), I do not think this *likely* to happen. It seems to me *more* probable, that the French should choose to retain possession of a country so well adapted to their acknowledged views^x; and that thus this people may be the means of recovering the land from its present state of desolation, and “prepare the way for the kings,” while they vainly think to secure the execution of those vast plans, which

^x Palestine is seldom considered, but as connected with Religion and the Jewish history. Imagine it in the hands of a powerful, commercial, active, and ingenious people, furnished with all the sciences, and skilful in all the arts of this *enlightened* age, as it is usually termed, and its situation will appear singularly calculated for the seat of universal empire. It borders upon the Mediterranean—lies close to Egypt and the Red Sea—is connected with Asia Minor, and the Persian Gulph, by means of the Euphrates, and thus in reality “possesses the gates” of Europe, Asia, and Africa.

bound-

boundless ambition, avarice, and impiety, combine to form.

During the progress of this work, or soon after its completion, the days appointed for the punishment of the Jews may be fulfilled, and the “times of the Gentiles” may draw near their close. “The remnant” of the church, and nations that have escaped the far-extended calamities produced by the *second Beast and his Image*, may surely be expected to acknowledge the hand of God in these judgments, and “give him glory” for their protection. These then will be ready, from religious principles, to lend their aid towards the re-instatement of the Jews in their own land, as soon as it appears to be the design of God to restore them to his favour. Other nations,

“Who are these that fly as a cloud, and as the doves to their windows? Surely *the isles* shall wait for me, and the *ships of Tarshish* first, to bring thy sons from far, their silver, and their gold with them, unto the name of the Lord thy God, and to the

tions, influenced by political motives, may unite in promoting the same object ; and the Jews themselves may lose their animosity to Christians by the kindness of intercourse, and the *similarity* of opinions and expectations, founded on the *harmony* of the Prophecies themselves, and the striking agreement of Events with those Prophecies, and be gradually prepared to receive the truth. The nations of the north, and of the east, may prepare for the battle, and,

the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." Isaiah lx. Is it an improbable conjecture, that the *British isles*, so highly favoured by the establishment of the Church of Christ, and hitherto by signal marks of Divine protection in the midst of surrounding dangers and temptations, should be brought, by a *merciful* share of *general* calamity, "to see the things that belong to their peace," and continue to *wait*, with faith and hope, for the accomplishment of the good promises of God ? and that *this maritime, commercial, Protestant* kingdom should take the lead in executing the Divine will on such an occasion ?

“ at

“ at the time appointed,” this impious monster, who saith, “ there is no God,” may “ go forth from this throne of his Power with great fury to destroy, and utterly to make away many;” and in *this* “ time of trouble,” *this* “ day of vengeance,” represented in Scripture as a day of unequalled terror and desolation, may the antient people of God be delivered from captivity, and be restored to the inheritance of their fathers.

Whoever reflects upon the well-attested facts which mark the course of this gigantic Tyrant, will readily picture to himself a scene of unexampled horrors. But he will feel that imagination cannot reach the miseries that await the world, when this infuriate Fiend, swollen with success, shall call forth all his various powers of systematic wickedness and terror, and hurry on the business of destruction. Then will the seeds of woe, *already sown* in every soil, produce their bitterest fruits; and the contending powers

ers will “shake the earth,” till “the nations shall be sifted as wheat^z.”

Still, however, the remnant of the Church who put their trust in God, and obey his commands, will be secure under the protection of the Almighty. “Seek ye the Lord all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness : *it may be* ye shall be hid in the day of the Lord’s anger^a.” “Then they that feared the Lord, spake one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of

^z The rebellion in Ireland will give some idea of what may be expected from the junction of Jacobin principles with Popish bigotry and fanaticism; so that whether these Antichristian powers unite or contend with each other, the prospect is equally formidable to the world.

^a Zephaniah ii. 3.

Hofst,

Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and *discern* between the righteous and the wicked; between him that serveth God, and him that serveth him not. *For behold, the day cometh*, that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch^b."

But *while* this "war," incited and upheld by the "three spirits out of the mouths of the dragon, the beast, and the false Prophet"^c—or the Infidel, the Papal, and the Mahometan Powers—under the command of "Satan" himself shall thus "destroy the earth^d," the glorious plan of universal happiness shall

^b Malachi iii. 16. iv. 1—3.

^c Rev. xvi.

^d Rev. xi. 18.

hasten

hasten towards its completion. “ In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek, and *his rest shall be glorious*. And it shall come to pass in that day, that the Lord shall set his hand again, *the second time*, to recover the remnant of his people, which shall be left, from Affyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an *ensign for the nations*, and shall *assemble* the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west ; they shall spoil them of the east together : they shall lay their hand upon

upon Edom and Moab ; and the children of Ammon shall obey them^e. And the Lord *shall utterly destroy the tongue of the Egyptian sea* : and with his mighty wind shall he shake his hand over the river, and shall *finite it in the seven streams, and make men go over dry shod^f*. And there shall be an *highway* for the remnant of his people, which shall be left from Assyria, like as it was in the day that he came up out of the land of Egypt. And in that day thou shalt say, O Lord, I will praise thee ; though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

^e *Edom and Moab, and the children of Ammon,* were to “ *escape out of the hand of the northern king.*” See Daniel xi.

^f If the French *should succeed* in opening a communication between the Nile and the Red Sea, by cutting a canal from *Cairo to Suez*, it seems surely *probable* that the waters of the *seven streams*, or branches of the Nile, would be much injured, if not dried up, which would nearly destroy the *Delta*, or *tongue of the Egyptian sea*.

Be-

Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. *Therefore with joy shall ye draw water out of the wells of salvation.*^g”

“ When the Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth, it shall come to pass, that as ye were a curse among the Heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong.” “ For I will make you a name, and a praise among all people of the earth, when I turn your captivity before your eyes, saith the Lord.” “ And I will plant them upon their land, *and they shall no more be pulled up*

^g Isaiah xi. 10—16. xii. 1—3. Compare Rev. xvi. 12.

out of their land which I have given them, saith the Lord^h." "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered. For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For behold, in *those days*, and in *that time*, when I shall bring again the captivity of Judah and Jerusalem, *I will also gather all nations.*"

From these Prophecies it plainly appears, that these people, "the preserved of the Lord," "are to be made yet farther instrumental to the execution of the great design of universal salvationⁱ." Whether we suppose the restoration of the Jews will be effected by evidently miraculous means (which is perhaps very highly probable), or whether God will

^h Amos ix.

ⁱ See vol. i. c. ii. p. 99.

incline

incline their hearts to take advantage of an opportunity which the *apparent chance* of war will offer, the fulfilment of this remarkable Prophecy, to which the world in general has looked for so many ages, must be a very powerful means of opening the eyes of many nations, and greatly increase the number of Christians. And the circumstances attending their restoration, even without the supposition of a miracle, must certainly have a great effect upon the Christian nations of the world, and contribute greatly to their standing in this day of trial. “If the diminishing^k of them (the Jews), be the riches of the Gentiles, how much more their fulness.” It is natural however to suppose that the enemies of Religion would be exasperated to the highest pitch of frenzy, and that they would gather to-

^k Rom. xi. 12.

gether all their forces against a people thus declared to be protected by God, whose Existence they madly doubt, or whose Providence they impiously deny. On this occasion, the righteous would be naturally separated from the wicked, for they could not join in such a cause. "Some *doubting*" would probably stand aloof to see the issue of the contest. We may, however, presume that a numerous army of the "desperately wicked" would be collected against the holy land, "to defy the armies of the living God." "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us."

But while "the Heathen rage, and the people imagine a vain thing against the
the

the Lord, and against his anointed," the house of Israel shall humble themselves before God, shall "repent and be converted," and the Messiah, their deliverer, may appear^k. "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers: and *there* shall ye remember your ways, and your doings wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with

^k Whether their conversion will be *previous* to the *appearance* of the Messiah (for which they will be prepared by a change of heart; "I will take away their stony heart, and give them a heart of flesh"), or whether the appearance of the Messiah will *produce* their conversion, is not, I think, explicitly declared.

you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord¹." "Gather the people, sanctify the congregation. Let the priests and the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the *Heathen* should rule over them; wherefore should they say among the people, *where is their God?* Then shall the Lord be jealous for his land, and pity his people. Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith. *And I will no more make you a reproach* among the Heathen, but I will remove far off from you the *northern army*, and I will drive him into a land barren and desolate, with his face toward the east sea, and his hinder parts towards the utmost sea, and his stink shall come up, and his ill favour shall come up, *because he hath done great*

¹ Ezekiel xx.

things. Fear not, O land; be glad and rejoice; *for the Lord will do great things...* And it shall come to pass *afterwards*, that I will pour my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and handmaidens, in those days, will I pour my Spirit. And I will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." "In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand, and on the left; and Jerusalem shall be inhabited *again, in her own place*, even in Jerusalem. The Lord also shall save the tents of Judah *first*, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do
not

not magnify themselves against Judah^m. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David. And the house of David shall be as God, *as the angel of the Lord before them*. And it shall come to pass in that day, that I will seek to *destroy all the nations that come against Jerusalem*. And I will pour upon the *house of David*, and upon the *inhabitants of Jerusalem*, the spirit of grace and of supplications, and *they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born*. In that day shall there be a great mourning in Jerusalem.

^m May not *the glory of the house of David* mean *the Christian Church*, which is properly *the house of Christ*, the descendant of David? If so, this passage seems to indicate, that the Jews will be recalled, and experience some signal marks of Divine favour, before the Gentile Christian Church shall be established in peace and happiness.

.....In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battleⁿ." "According to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things. The nations shall see, and be confounded at all their might, and shall fear because of thee^o." "And *the Lord shall be seen over them*, and his arrows shall go forth like lightning^p." "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Judah. In those days, and at that time, I will cause the branch of righteousness to grow up unto *David*, and *he shall execute judgment and justice in the land*. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be

ⁿ Zechariah.

^o Micah.

^p Zechariah.

called,

called, THE LORD OUR RIGHTEOUSNESS. And in that day there shall be a root of Jesse, which shall stand for an *ensign* of the people; to it shall the Gentiles seek, and his *Rest shall be glorious*." "I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. *Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder and thy younger sisters^p, and I will give them unto thee for daughters, but not by thy covenant^q;*" that is, not by the Mosaic Dispensation, which is of a temporary and typical nature, and "shall be done away, when that which is perfect is come^r."

"And I will establish my covenant with thee, and thou shalt know that I

^p These may be supposed to be the Churches under the Patriarchal and Christian Dispensations.

^q Isaiah.

^r 1 Cor. xiii.

am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.” “ Behold, the days come, saith the Lord, that I will make *a new covenant* with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt (which covenant they brake, although I was as an husband to them, saith the Lord); but this shall be the covenant that I will make with Israel after those days, saith the Lord. I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them

them to the greatest of them, saith the Lord; for I will forgive their iniquity, and remember their sin no more¹.”

“ Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation².” “ I will shake the heavens and the earth, and I will overthrow the *throne of kingdoms*, and I will destroy the *kingdom of the Heathen³*.” “ Behold, the whirlwind of the Lord goeth forth with *fury, a continued whirlwind*; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. In *the latter days* ye shall consider it.” “ *At the same time*, saith the Lord, will I be God of all the families of Israel, and they shall be my people⁴.” “ Come my people, enter thou into thy

¹ Isaiah xxxi.

² Haggai.

³ Zechariah.

⁴ Jeremiah.

chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity. The earth shall disclose her blood, and shall no more cover her slain. *Thy dead men shall live, together with my dead body shall they arise.* Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead^u.” “Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land, then shall ye know,

^u Ifaiah.

that

that I, the Lord, have *spoken it*, and performed it.” “And *David, my servant*, shall be *King* over them; and they shall all have *one* Shepherd, they shall also walk in my judgments, and observe my statutes to do them. And they shall dwell in the land that I have given to my servant Jacob, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children’s children for ever; and *my servant David shall be their Prince for ever*. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and *will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the Heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them, for evermore*” “Sing

* Ezekiel.

and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee.....The Lord shall inherit Judah, his portion in *the holy land*, and shall choose Jerusalem *again*.....And Jerusalem shall be called, A city of Truth; and the Mountain of the Lord of Hosts, the Holy Mountain. Thus saith the Lord of Hosts, there shall yet be old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of Hosts, *If* [or *though*] it *be* marvellous in the eyes of the remnant of this people *in these* days, should it also be marvellous in *mine* eyes?

“ It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord,
and

and to seek the Lord of Hosts : I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts ; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you^r.”

“ For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not *rest*, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called *by a new name*, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the

^r Zechariah.

hand of thy God. Thou shalt *no more* be termed *forsaken*, neither shall *thy land* any more be termed *desolate*^z."

From these sublime descriptions, and from innumerable other passages in the Old and New Testaments, I think it appears probable, that *when* the amazing progress of wickedness shall have nearly banished *faith* from the earth (excepting "those nations which are to be saved," Rev. xxii.)—when the INFIDEL POWER has reached its utmost pitch of daring, and the rest of the various followers of Antichrist, or Satan—Pagan, Mahometan, Papal, and Heretical—impelled by various motives, shall have filled the earth with tumult and misery, and their principal force shall be directed against the land of Judea, and the Religion of Christ—when the Jews shall repent of all their sins, and look to God alone for their deliverance—when the Church of

^z Isaiah.

Christ,

Christ, that is, the body of faithful worshippers of all denominations throughout the world, purified by tribulation, enlightened by Prophecy^a, and exalted by the hope of *approaching* redemption, shall “lift up her head with joy,” amidst furrounding terrors, looking for the glorious appearing of her Lord—*Then* shall appear the sign of THE SON OF MAN in the heaven, and then shall all the tribes of the earth mourn; and they shall see THE SON OF MAN coming in the clouds of heaven, with power and great glory^b. And he shall send his angels

^a “The giving ear to the Prophets, is a fundamental character of the true Church.” Sir Isaac Newton.

^b Mr. Mede suggested the idea of Christ’s appearing to the Jews somewhat in the same manner as he appeared to St. Paul at his conversion, and was inclined to think this hinted at by St. Paul himself, in 1 Tim. i. 16. and by our Saviour, Matt. xxiv. 29, 30. which he supposed to refer to Zech. xii. 11. but considering the “tribulation” which
was

angels with a great sound of trumpet, and they shall gather together his elect from the uttermost part of the earth, to the uttermost part of heaven. Then two shall be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." For then shall "the righteous" be *openly distinguished* "from the wicked, and him that serveth God, from him that serveth him not^c."

The conjectures I have presumed to offer respecting the course of things yet future, have conducted us *to this awful period*, without the supposition of any *apparently miraculous* interposition of Divine providence: but an entire new scene, as I humbly conceive, now opens

was to immediately precede "the coming of the Son of Man," as referring solely to the Jews, he found it difficult to reconcile these ideas together.

^c Malachi iii. 18.

to

to our view ; for I consider the *appearance* of the Messiah at *this* period of the world, to be the founding of the seventh trumpet, which is to “ finish the *mystery* of God.” I imagine the “ seventh vial filled with wrath,” will be poured out when this trumpet “ shall *begin* to found ;” and that the *conclusion* of Daniel’s Prophecies accurately accord with this *last* trumpet ; “ And at that time shall Michael stand up, the *great Prince*, which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation, even to that same time ; and at that time thy people shall be (finally) delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that turn many to righteousness, shall shine as the stars for ever and ever.” “ Behold, I come as a thief (or
sud-

suddenly), blessed is he that watcheth.”
“ And he gathered them together
 into a place called in the Hebrew tongue
 Armageddon^c. [“the spirits of devils”
 had gone forth “to the kings of the
 earth, and of the whole world, to gather
 them to the battle of that great day of
 God Almighty.”] And the seventh an-
 gel poured out his vial into the air. And
 there came a great voice out of *the Tem-
 ple of heaven* from the throne, saying, It
 is done.” “^dAnd the seventh angel found-
 ed; and there were great voices *in hea-
 ven*, saying, The kingdoms of this world
 are become the kingdoms of our Lord
 and of his Christ, and he shall reign for
 ever and ever. And the four and twenty
 elders, which sat before God on their
 seats [usually supposed to be the heads
 of the twelve tribes of Israel, and the
 twelve Apostles of our Lord, to repre-
 sent the Jewish and the Christian Church-
 es] fell upon their faces, and worshipped

^c Rev. xvi. 16.

^d Rev. xi. 16.

God,

God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the *nations were angry*, and *thy wrath is come*, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the Prophets, and to the saints, and them that fear thy name both small and great; and *shouldst destroy them which destroy the earth*. And the Temple of God was *opened* in heaven, [it had been shut during the reign of the beast] and there *was seen* in his temple, the Ark of his Testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

A multitude of other passages might be brought in farther proof of the harmony of the Prophetic writings under both covenants, concerning these days of punishment to the wicked, and of triumph

triumph to “the saints of the Most High.” Whoever compares the awful threatenings contained in the Prophecies already stated, of signal vengeance upon the enemies of God and his people, by the power of the *Son of Man*, *visibly exerted in such a manner as to command an universal acknowledgment of his divine authority*—with Daniel’s account of the total destruction of the Image, and with St. John’s description of the victory over the “Beast and the false Prophet, and the kings of the earth which had worshipped the Beast and his image,” cannot but be struck with the accuracy of the resemblance. “Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and become like the chaff of the summer threshing-floor, and the wind carried them away that *no place* was found for them, and the stone became a great mountain, and filled the whole earth^c.”

^c Daniel ii.

“ And

“ And I saw heaven opened, and behold, a white horse^d, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were *many* crowns; and he had *a name written that no man knew but he himself*: and he was clothed with a vesture dipped in blood; and his name is called, the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule (or judge) them with

^d It is observable, that when the *first seal* was opened, there appeared “ a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer.” Mede, Lowman, and Sir Isaac Newton, consider this person as representing Jesus Christ, and this interpretation appears to me most clearly just.

a rod

a rod of iron. And he treadeth the wine-press of the fierceness of the wrath of Almighty God ; and he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords. And I saw an angel standing *in the sun*, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings^e, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false Prophet that

^e See Daubuz's explanation of these terms, vol. ii. p. 240.

wrought miracles before him, with which he *deceived them that worshipped his image*; these both were cast alive into a lake of fire burning with brimstone: and the *remnant were slain* with the sword of him that sat upon the horse, *which sword proceeded out of his mouth*. And all the fowls were filled with their flesh. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the *dragon, that old serpent*, which is the Devil, and Satan, and bound him a thousand years."

Nor are the gracious promises to his people, both Jews and Gentiles, of special care and protection amidst these tremendous judgments, of signal deliverance, and of the establishment of a *new* kingdom of peace and everlasting happiness under the IMMEDIATE GOVERNMENT OF THE SON OF MAN, less accurately stated by these Prophecies. And that
this

this kingdom will be established on earth by *miraculous proofs* of Divine power, and be *supported* and *increased* by miraculous proofs of Divine favour, till “the time appointed” for the CONSUMMATION of the mighty scheme “laid before the foundations of the world” does, I confess, appear to me most clearly stated also.

The opinion of the earliest ages of the church upon this subject is well known. A great number of the primitive Christians believed in a Millennium, though, from various causes, the belief gradually sunk into oblivion. Mistaken as they were in their expectations of its near approach, and fanciful as were their conceits respecting the Millennium itself; the increasing corruptions and sufferings of the Church appeared to obliterate the hope of any such state from the minds of men; and by degrees Christians were led to look *back*, instead of forward, for the ful-

fulfilment of a Prophecy which they evidently perceived did not accord with *present* times. But in proportion as Scripture has emerged from the dark ages of ignorance and superstition; and the study of the Prophecies has given clearer views of that great scheme which it has pleased God to reveal by his word, the opinion of a *Millennium* has seemed to recover ground; though the ideas concerning its *nature* continue to be as vague as if every one felt himself at liberty to consult his fancy, instead of the authority of Scripture, for the various conjectures he forms. I conceive, however, that, according to the *Scriptural* doctrine of the Millennium (or at least, what I apprehend to be the Scriptural doctrine), Jews and Christians will be found to agree better than is usually imagined, relative to the splendour of the Messiah's reign on earth. And this should be considered as an argument of great weight for the truth of such an opi-

opinion. But the final appeal must be made to the Prophetic descriptions under *both* covenants. Many of these have been already stated; and I must beg the Reader to compare them with the following passages, and to examine others, to which I shall refer, with a view to this particular subject.

“ And many [not all] of them that sleep in the dust of the earth shall awake, some to everlasting life; and some to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Blessed is he who waiteth and cometh to the 1335 days. But go thy way till the end be, for thou shalt rest and *stand in thy lot at the end of days*:” that is, at the end of those days of vengeance which I have just described to thee^f. “ The righteous

^f Daniel xii.

perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. *He shall enter into peace: they shall rest in their beds, each one walking in his uprightness^g.* “As in Adam all die, even so in Christ shall all be made alive. But every one in his own order. Christ the first fruits, afterwards they that are Christ’s at his coming^h.” “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise firstⁱ.” “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming^k?” The first and second chapters of the second of

^g Isaiah lvii.

^h 1 Cor. xv. and from the thirty-fifth verse to the end of the same chapter.

ⁱ 1 Theff. iv. 13—18.

^k 1 Theff. ii. 19.

Theſſalonians appear to be expreſs upon the ſubject of this kingdom, and accurately correſpond with the Revelation of St. John—"For our converſation is in heaven, *from whence alſo we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf*¹." "For ye are dead, and your life is hid with Chriſt in God. *When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory*^m." "If Jeſus had [already] given them reſt, then would he not have ſpoken of *another day. There remaineth therefore a reſt to the people of God*ⁿ." "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels; to the ge-

¹ Philip. iii. 21, 22.

^m Col. iii. 4.

ⁿ Heb. iv. 8, 9.

neral assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant*.” “Who died for us, that, whether we wake or sleep, we should live together with him.” “That where he is, there we may be also.” “Whom the heavens must retain *till* the restitution of all things.” “If the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be but life from the dead?.....For I would not, brethren, that ye should be ignorant of this mystery, lest ye [Gentiles] be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion THE DELIVERER, and shall turn

* Heb. xii. 22, 23.

away ungodliness from Jacob^p.” “When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel^q.”

“And the High Priest asked him, Art thou the Christ, the Son of the Blessed? And Jesus said, I AM; *and ye shall see the Son of Man sitting on the right-hand of power, and coming in the clouds of heaven^r*.” “O Jerusalem, behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me *until the time* when ye shall say, Blessed is he that cometh in the name of the Lord^s.” “And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up,

^p Romans.

^q Matt. xix.

^r Mark xiv.

^s Luke xiii.

behold,

behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven^t.* “And he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light^u. And there appeared unto them Elias with Moses, and they were talking with Jesus. And Peter said, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: for he wist not what to say, for they were fore afraid; and there was a cloud that overshadowed them; and a

^t Acts i. 11.

^u The appearance of our Lord during the transfiguration, and the glory which shone upon the face of Moses, may be types of the appearance of our Lord when he shall come to establish his kingdom in glory.

voice came out of the cloud, saying, "This is my beloved Son ; hear him *."

The twentieth chapter of Revelations appears in my judgment to declare in exprefs terms, that there will be a *first* or *partial* resurrection of the dead, who shall live again on this earth, as priests of God and of Christ ; that is, "Blessed and holy men made perfect," peculiarly devoted to the service of God, and the extension of his religion ; not subject again to death, but probably appointed to receive some *change*, which shall improve the mode of existence, when the end of all things *here* shall come, and they are to be "received into the mansions of glory, eternal in the heavens." It seems impossible to understand the "*loosing Satan* from his prison at the expiration of the thousand years, and suffering him to go out to deceive the nations in

* Mark ix.

the four quarters of the earth, Gog and Magog, to gather them to the battle, and to compass the camp of the saints and the beloved city," in any other sense, than as circumstances which are to take place during the present system of things on earth, excepting only the different state of the Christian community. Nor can we, I think, avoid believing that the great day of universal judgment will be *after* that period. "Christ must reign," and surely we are authorized to suppose, on earth, till he hath "put all his enemies under his feet," "and *then* cometh the *end*"—"the great day of final judgment, when the heavens and the earth reserved unto fire shall be dissolved, and the elements shall melt with fervent heat—when the earth and the heaven ("for which no place is afterwards found") shall flee away from the face of him who sitteth upon the

✓ Rev. xx. 11.

N 4

throne—

throne—when the dead both small and great (not those who had part in the first resurrection, and upon whom the second death shall have no power, these are “the saints whom God will bring with him”) shall stand before God, and the books shall be opened, and every man judged according to their works—when all, not found written in the book of life, shall be cast into the lake of fire, reserved for the Devil and his angels; but those whose foreheads have been sealed, shall be admitted into everlasting glory in the heavens—and when, the stupendous scheme, for which the Son of God took upon him the nature of man, being completed, the Messiah “shall deliver up the kingdom to God, even the Father, that God may be all in all.”

It is material to observe, that the promise of the universal diffusion of the Gospel is not confined to any particular

cular age or period, but is to be considered as a growing work, that demonstrates the gradual fulfilment of Prophecy from the first appearance of our Lord to the end of the world : and the primitive Christians referred the ultimate completion of this promise to the times of the Millennium. If the propagation of the Gospel be even now considered as a duty in every Christian state, what will be the ardor, and the effects of that ardor, when pure and primitive Christianity is established in peace and security ! The perfect unanimity and obedience of Christians to their holy law, and the sincere and active zeal for the general salvation of mankind, joined to the *visible* marks of divine favour vouchsafed to this holy Community, will extend its blessings over the whole world, in a manner which it is difficult for us, in the present state of things, to conceive. But we are taught by Scripture to believe that there will be some super-

natural means of making it the universal Religion, when the great Event, revealed by Daniel and St. John, shall finish the reign of Antichrist in all its various forms—"in that day when the Lord with his fore and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and shall slay the Dragon that is in the sea"^z—unless we suppose some of the plainest passages of epistolary as well as prophetical writing to be nothing more than allegorical allusions to certain events; concerning which we are not able to form a distinct idea. And I trust we have already seen enough of the *literal* accomplishment of the Prophecies, not to be easily led away from the plain meaning by allegorical interpretations. We know that the pure Religion of Christ shall at length prevail over the blindness of Judaism, the schisms of He-

^z Isaiah xxvii. 1.

resy, the superstitions of Idolatry, the fables of Mahometanism, the corruptions of Popery, and the blasphemous *philosophism* of Infidelity; for our Lord shall subdue them with the spirit of his mouth. The remnant left after the *decisive* battle will be converted by these “signs from Heaven;” and thus the scene of his humiliation shall be also the scene of his glory.

“In the *beginning* God saw every thing that he had made, and it was very good;” but “the earth became corrupt before the Lord,” for “sin had entered in, and death by sin.” And in the *end*, he who created all things perfect—he who redeemed us from the power of Satan, and conquered sin and death, shall “make all things new.” “The present things shall pass away, and a new heaven and new earth,” or a new scene of things sanctified by the Lord our Righteousness, shall receive “the tabernacle
N 6
of

of God, when he cometh to dwell with men^a." The new Jerusalem shall be separated from the world as the garden of Eden, but the *gates of entrance shall stand open*. The church of Christ, represented, both in its state of suffering and of triumph, by the symbol of a City, will then consist of converted Jews, and Gentile Christians, and the glorious assembly of the saints, "the first-born children of the resurrection," refined and purified from earth and sin, and form one body under Christ their Head; then will commence the glorious Millennium, so anxiously looked for by the primitive Christians—so desired as the sabbatical rest of the people of God—and so apt a

^a When Christianity triumphed over Paganism, and became the established Religion of the world under Constantine, on the opening of the sixth seal, it is said, "And the heaven departed as a scroll when it is rolled together;" to describe the *change* which then took place in the system of the world.

type

type and anticipation of the happiness of heaven. The glory which rested upon the ark *within the veil* of the Jewish Temple, was but a type of that *superior glory of the Lord*, which shall be displayed in the midst of the new Jerusalem. “In this city there shall be no temple, for the Lord God Almighty and the Lamb are the temple of it. God shall wipe away all tears from the eyes of its inhabitants; there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; *and there shall be no more curse*, for there shall in no wise enter into it any thing that defileth; for the throne of God and of the Lamb shall be in it, and his servants shall see his face, and his name shall be in their foreheads; and there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever”—shall suffer no disturbance in their kingdom,
while

while the world endures—"And there shall be no more sea." As the Israelites, separated by God from all other nations, needed no King, *for the Lord God was their King*, so shall these holy people be under the immediate government of God and Christ. But the Israelites forfeited this special blessing by their rebellions; under this "new heaven" *there shall be no more sea*, nothing similar to the rebellions, and tumults, and popular commotions, which will mark with peculiar violence the times immediately preceding this wonderful change in the System of the World, shall disturb their "blessed tranquillity^b." Virtue, holiness, and piety, divine love, perfect harmony, angelic purity, and constant happiness will reign and flourish in this Kingdom, for "death and sin will be swallowed up in victory"—at least their power over "the saints in the camp," or commu-

^b See vol. i. p. 321.

nity of “just men made perfect.” Then will the communication between earth and heaven be restored at the conclusion as it existed at the beginning of the world. Then will the kingdom and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” “*And the nations of them which are saved shall walk in the light of this city—enlightened by the glory of God, and of the Lamb—and the kings of the earth shall bring their glory and honour to it, and the gates of it shall not be shut at all by day, for there shall be no night there, and they shall bring the glory and honour of nations into it.*”

It requires a greater stretch of imagination than seems to be consistent with the sober rules of interpretation, to spiritualize these descriptions into the
beatific

beatific joys of heaven. Nor will the similar descriptions of the more antient Prophets be more easily brought to the same height of Mysticism. In fact, the doctrine of the Millennium steers clear of two extremes. While some imagine that the description of the Messiah's kingdom is to be understood as merely the introduction of the Christian Religion, painted in the lofty style and luxuriant imagery of the East ; others imagine, that the *inconceivable* joys of heaven are thus represented, in accommodation to our feeble faculties. Whereas the truth appears to be, that the introduction of the Christian Religion into the world, and the marvellous work of Redemption by the death of Christ, form the primary subjects of the Prophetic writings ; and the train of glorious consequences to follow *upon this our earth*, their secondary signification. FOR PROPHECY REACHES BUT TO THE GATES OF HEAVEN. " If I tell you earthly things,
and

and ye believe not, how shall ye believe if I tell you heavenly ?” was said by our Lord, to check enquiries into what must remain so far above our finite comprehension. “No man hath seen or can see, neither can the heart of man conceive, what God has prepared for them that love him” in the eternal mansions of heavenly glory ; for “it doth not yet, appear what we shall be” in that *remotely* distant state of our existence. But we are expressly told, that “in the same manner as Christ arose from the dead,” and appeared with “flesh and bones” as a human being, “not as a spirit,” “even so shall we rise also ;” “he shall change our vile body, that it may be fashioned like unto his glorious body.” “This mortal must put on immortality, and this corruptible put on incorruption ; for there are bodies terrestrial, and bodies celestial, differing in degrees of glory as the stars of heaven.” And the angels declared to the Apostles, when “they stood

stood gazing up to heaven," after our Lord's ascension, "that in the same manner as he ascended up into heaven, he would again return to the earth; which agrees with our Lord's words to the Jewish people, "Ye shall not see me again *till* ye shall say, Blessed is he who cometh in the name of the Lord." But how is this consistent with the assurance, that "he will come with power and great glory in all the majesty of heaven, with ten thousands of his saints and holy angels, to judge both the quick and the dead at the *last* day, when the earth shall be burnt with fire, and the final doom of everlasting bliss or woe shall be pronounced upon every soul according to his works"—if we do not suppose that "the *man* Christ Jesus"—"the seed of David," who "is now glorified and exalted at the right hand of God, above all principalities and powers," whose "name is, King of Kings, and Lord of Lords," our "great High Priest

Priest and Intercessor," "the Messiah of the Jews," "the Saviour of the world," "the Son of God"—shall come again to conquer all his enemies by some signal marks of Divine vengeance, and to establish "the kingdom of the mountain" "with power and great glory," which shall at length command the worship of "every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them," to be paid unto "him which sitteth upon the throne, and unto the Lamb for ever and ever."

We should observe that this kingdom of the mountain is mentioned as to *succeed* the four great kingdoms of the *earth*, which the stone was to break in pieces—a "kingdom given to *the Son of Man, that all people, and nations, and languages should serve him.*" And when the *blessed spirits waiting in the presence of God* "fell down before the Lamb which

which is in the midst of the throne," and " worshipped him that liveth for ever," the prospect of *this kingdom* appears to have formed a part of their triumphant, grateful song; " Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings and priests, and we shall reign on earth.*"

But though the inhabitants of " the holy city," " the people of God," are to be *peculiarly*, they are not to be *exclusively*, favoured. The reign of the saints is to be of *universal benefit to the world*. The many supernatural circumstances attending it must excite general attention, and, united with the active zeal of " the men of the city," will gradually produce general conviction among the nations." Peace, after *a long series*
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of the most dreadful wars, shall come to abide upon the earth—"The swords shall be beat into plough-shares, and the spears into pruning hooks; for nation shall no more rise against nation." The *plagues*, which have punished the earth during the reign of Antichrist, shall cease—the general prevalence of the Christian Religion will purify the morals and preserve the lives of men; and the temporal blessings enjoyed by the Elect of God will be an additional incentive to virtue. "I will take sickness from the land in that day, saith the Lord." In Jerusalem there shall be no more an infant of days, nor an old man that shall not have fulfilled his days; the child shall die an hundred years of age, but the *sinner* being an hundred years old, shall be accursed;" it shall be a mark of Divine displeasure, for a man to die at such an early period of this lengthened life. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them;

them ; they shall not build, and another inhabit ; they shall not plant, and another eat ; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and their offspring with them. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord^c." "*And the Lord shall be king over all the earth ; in that day shall there be one Lord, and his name one ;*" for " I will gather all nations and tongues, and they shall see my glory."

The advantages that must naturally result to the world in general from the lengthened life of good men, extending

^c Exodus. Isaiah lxxv. 17—25.

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their researches into the various store-houses of nature, according to their various talents, and directing all the acquirements of knowledge, and the treasures of experience, to the improvement and happiness of men, and the glory of God, under the guidance of pure religious principles, it is far beyond our power to estimate. But the consideration of these advantages, combined with our ideas of the striking, or, as we are tempted to say, irresistible effects of the miraculous appearances attending the glorious state of the church during the Millennium, leads us directly to the greatest difficulty belonging to the opinion. “How is it possible to conceive (it is asked) that Satan should be permitted to disturb the peace of a world thus purged from sin and misery?—Or, supposing this to be a figurative expression, how can we believe, that, after they have been so long accustomed to the habits and rewards of virtue, and

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convinced by supernatural evidence of the truths of religion, men should relapse into a state of vice and misery?" To those who imagine the Millennium to be a state of *universal* purity and happiness, the objection must, I think, appear insurmountable; though were this proved to be the Scripture doctrine, we should be nevertheless bound to believe it. But this difficulty will be greatly diminished, if we adopt the system which I have endeavoured to shew is founded upon express Revelation. We shall then perceive, that this world will continue to be a state of *probation* to all but those who, having well passed through their trial, shall arise from the dead, sanctified wholly through the merits of their Redeemer, to enjoy a life of never-ending and increasing happiness and glory, in the presence of God and of Christ. Admitted within the veil which sin has drawn between man and the throne of his Creator, many of "the hidden things
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of God will be made manifest" to these "blessed and holy" beings. The wisdom of his counsels, the wonders of his works, the kindness of his providence, and the justice of his judgments, will be displayed in the effulgence of this glorious light: and we may suppose the world at large will be enlightened by the communication which these "instructors" will be empowered to make, for the gracious purpose of more extensive conversion, and more diffusive happiness. But if our first parents fell from *innocence*, when in Paradise allowed an intercourse with Heaven, what marvel can there be, that their *polluted* children should refuse to listen to instruction, and "choose evil for good?" When we remember the natural corruption of the human heart—reflect upon the stubborn blindness of the Jews, and the indifference of the Gentile nations to the series of miracles displayed for a course of ages in the land given to this chosen

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people, and observe the general indifference of Christians themselves to the truths, the laws, and the promises of their Religion; and consider farther, that during the Millennium the business and pleasures of life—the traffic of nations—the employments and amusements of society—will probably continue to attract and interest the attention of the world, as well as the stupendous miracles connected with *a peculiar class of people*; we shall scarcely hesitate to allow it *possible* at least, that *some* part of mankind may resist the force of even these combined advantages, and, “following the devices of their own hearts, do evil continually,” and draw down punishment suited to such aggravated guilt.

The Prophet Zechariah^b, after describing “the plague wherewith the Lord will smite all the people that have

^b Zech. xiv. 12, &c.

fought

fought against Jerusalem," adds, " And it shall come to pass, that *every one that is left of all the nations which came against Jerusalem*, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that *whoso will not come up of all the families of the earth unto Jerusalem*, to worship the King, the Lord of Hosts, even upon them shall there be no rain. And if the family of Egypt go not up, and come not, that have no rain, *there shall be the plague* wherewith the Lord will smite the Heathen that come not up to keep the feast of the tabernacles. This shall be the punishment of Egypt, and the punishment *of all nations* that come not up to the feast of tabernacles. *In that day* shall there be upon the bells of the horses, *holiness to the Lord*;" that is, every thing in this holy city shall be sanctified and devoted to God, for " there shall in no wise enter in any

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thing

thing that defileth." This Prophecy, therefore, strongly confirms the opinion, that the world in general will continue to be a state of *probation*, but that *visible* rewards and punishments shall be the immediate consequences of obedience or disobedience to God (as when the Jews were under his immediate government), when "the Lord shall reign on earth." It should be also remarked, that Satan is only permitted to "go forth among the nations *without the City*;" and that as soon as he has "gathered them to the siege," or attempted to disturb the peace of the "camp of the faints," "fire descends from heaven and devours these incorrigible finners," and the *final* judgment, the *end* of the days of grace—the destruction of this corrupted world, and sin, and death—the everlasting punishment of Satan, and all his incorrigible followers—and the *completion* of the happiness of the

^c Rev. xx. 8, &c.

faints,

faints, by their admission into everlasting bliss and glory in the heavens, immediately succeed.

But granting for a moment the supposition, that the superior light and extraordinary advantages extended over the whole world during this happy period, in a manner utterly incomprehensible to us, *should* gradually effect that *total* change which is the ground of the objection, it may perhaps be obviated. Let us suppose mankind in general, exalted in their conceptions of the Deity, and of the nature of real happiness—established in their faith, and refined in their morals, by a long course of continual miracles, by Divine and superhuman aid, example and instruction, and by the imprisonment of “*our* adversary, the Devil, who *now* walketh about the earth as a roaring lion seeking for his prey”—the *common temptations* of the world might not have *power* to touch

the sublimity of their virtue, and Divine justice, “whose ways are equal” towards all his creatures, and who ever balances our temptations to evil with our powers of resisting it, may see, that Satan alone can rouse the latent seed of corruption, and subject them to the *allotted trials* of this mortal state. It is expressly declared, that *Satan* “should deceive the nations no more, till the thousand years should be expired, and *after that* he *must be loosed a little season* ;” furnished probably with a greater degree of power than ever, in order to proportion the temptations to sin, to the extraordinary advantages enjoyed by those who live in such an improved and happy state of the world. But *only* for “a little season”—a short time will be sufficient to determine the future lot of these people, whether we suppose Satan to find many *ready* to enlist under his banner, or none but those of *apparently established* virtue. For under these peculiar circumstances

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it is natural to conclude, that the transition from faith and virtue to blasphemous rebellion and vice, would be rapid in those who fall, and the adherence to the Religion of Christ firm and decided in those who stand, in “*this* hour of temptation.”

I pass by the objections to the doctrine of a Millennium, which are derived from metaphysical discussions, because I consider Scripture as the *only* solid ground for our ideas upon the subject of a future state. We know *nothing* of the nature of beings purely spiritual; but we know that man was originally created *a compound being*—that our Lord arose from the dead, and ascended into heaven with *a body*, and is to appear again *as the Son of Man*: we must therefore, I think, believe that the *union* of the soul with a *glorified body* is the *perfection* of *human nature*; and it follows, that our happiness will be suited to that nature.

But, polluted as we are by sin, and tainted with corruption, we cannot know *much* of the nature of such beings, or of such happiness. Those, however, appear to be little acquainted with mankind, who do not perceive, that the prospect of a kind of happiness, of which they *can* form *some* idea, will influence their conduct more powerfully than the promise of a happiness of which they can form *none*. The sensual Paradise of Mahomet, and the Purgatory of Antichristian Rome, have *in fact* operated more forcibly upon the hopes and fears of man, than the *distant* view of the Eternal Beatific Vision, *after the sleep of the soul* till the day of judgment. But this was not the doctrine of the purest ages of the Church^d. The crown was held out as
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^d The doctrine held by the first Christians appears to be transmitted to us in the Apostles' Creed, as well as by Ecclesiastical History. "I believe in the Communion of Saints, the Resurrection of the Body, and

the *immediate* reward of martyrdom in the cause of Christ; the early Christians looked for *immediate* admission into the presence of their Lord; they expected *immediately* to join the society of blessed spirits, and wait with them for the manifestation of their Redeemer's glorious kingdom to the world, when they trusted he would "raise their vile bodies from the grave, and make them like to his glorious body," that they might be "kings and priests unto God for ever," and that so they might become partakers of the unutterable and eternal joys of heaven, when this earth should be dissolved, and "time should be no more." It should ever be remembered, that "the Gospel was preached to the Poor," that is, to the bulk of mankind;

and the Life everlasting," may surely be understood as pointing to the immediate admission to the society of blessed spirits—the resurrection of the body at the coming of our Lord—and the entrance into an everlasting life in heaven.

and its Promises are certainly adapted to their comprehension, while they exceed the utmost stretch of faculties the most accustomed to the subtleties of abstract reasoning. The sleep of the soul, however represented, *will appear* to *break* the line of existence, and thus it will lessen the hold of futurity upon common minds at least. The effects of this *chilling* opinion are, I think, evident in the Christian world. It not only increases the gloom of the grave, and renders death more formidable, but it *detaches* our thoughts and feelings from a world, in which, in spite of all reasoning, we *seem* to have such a *distant* interest. And I am fully persuaded, that the only effectual antidote against the contagious poison of Materialism, and the brutalizing doctrine of the *Eternal Sleep of Death*, is that, which, awakening all the energies of man, by the prospect of *immediate* reward, and by placing that reward *in part* within the reach of his imagination,

tion, preserved the faith of the primitive Christians amidst the terrors and enticements which beset them in the times of Pagan tyranny—and this antidote, as I humbly conceive, will be found in the *Scriptural* doctrine of a Millennium, which includes the belief of *immediate* admission into a state of happiness *previous* to the resurrection of the body, and of an inconceivable *increase* of *bliss and glory*, when the day of *final judgment* shall arrive.

The Reader will now judge how far the *conjectures* offered in these pages *seem* to be founded in Scripture and Probability. But TIME alone can determine whether they be *really* just. Again I beg leave to state my deep conviction of their uncertain nature. But if they shew that Prophecy *may* be interpreted so as to *reconcile* most of the various opinions concerning it—if they tend to display the HARMONY and REGULARITY which

pervade the WHOLE OF THE PROPHETIC SCHEME—if they excite attention to passing objects, and to their *ultimate* direction, they will answer most important purposes. Should the course of some extraordinary circumstances, now hanging in suspense, but of which there was not the slightest prospect in the political world when these conjectures were formed, *confirm* their claim to *probability*, they will more clearly prove the legibility of the Prophetic characters respecting “the signs of the latter days,” and gradually awaken a more general sense of our *true* interests as a Nation, and as Individual candidates for the favour of our Lord. Should they contradict this train of ideas, events now unforeseen will farther prove, that in the hands of God there are *many ways* of accomplishing the *same Design*; and I shall only add one other to the number who have failed in a matter of acknowledged uncertainty. For it is not possible, that the errorousness

roneousness of such conjectures can in the smallest degree affect the certainty of Prophecy itself, or render its mighty Plan less clear to the mind of any rational being. But, whether these conjectures shall stand the light of future knowledge, or vanish as the mists of the morning, the many great Events which remain to be accomplished will certainly take place in their appointed order. I presume not to guess at "times and seasons," which "no man knoweth" precisely; for though we are conducted along the chain of Prophecies by the corresponding chain of Circumstances so regularly, that we unavoidably form some *general* ideas concerning them, there appears to me a *designed* obscurity respecting *dates*, which ought to check the too general desire of *fixing particular years*, or *numbers of years*, for the commencement or duration of prophetic eras, except in those cases where Scripture language is express, and clearly understood. If, therefore, it be asked, "*When* will these things

things be?" the answer must be, *We know not*. Yet when we consider the astonishing rapidity with which so vast a change has been made in the political and religious state of the European part of the world, during the last fifty, or even twenty, years—when we observe how every thing even now *seems* to conspire towards the designed purpose of *general* purification, punishment, and salvation—when we reflect upon the intimations in Scripture, that things should be *hastened* towards the end—that the times of distress should be *shortened* for the sake of the elect, and that the Son of Man will come *suddenly* to establish his glorious kingdom, it cannot appear *impossible*, perhaps not *improbable*, that in the almost similar course of things "the *mystery* shall be finished," according to the received tradition concerning the duration of the world^c.

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^c The very antient tradition among the Jews, and among many of the antient Gentile nations, that

The prospect to us and to our children is indeed truly awful. But, by the blessing of God, it depends upon ourselves, whether, by a timely attention to the warning voice which “the judgments of God” so loudly direct to the inhabitants of the earth, we shake off the fetters of Vice and Dissipation, and, *armed with the panoply of Heaven*^f, repel the darts of our Adversary; or whether, after having withdrawn ourselves from the dominion of the FIRST BEAST, and after having been so long distinguished by the protection of the Almighty, we yield to the insidious arts

that this world would continue in a state of confusion and misery six thousand years, and enjoy a state of peace and *rest* in the seven thousandth, or sabbatical year, has been found to exist in the Oriental writings recently discovered. It is there affirmed, that when the *great circle* of six thousand years shall be finished, the globe shall be *renewed*, and all things shall be made new again.

^f Ephes. vi.

of the SECOND, receive the mark of his image, and forfeit the only hope of safety—OUR STEDFAST ADHERENCE TO THE RELIGION OF CHRIST. We yet, blessed be God, have abundant cause to hope we may escape the torrent of destruction. We have not felt the general *panic* which has unnerved the nations of the West; but our courage has risen with our danger. We have but slightly drank of that intoxicating cup which prepared those nations for their fate, and already seem to be recovering from its infatuating effects. Surely we must acknowledge these to be *signals of favour*, as well as *means of preservation!* for, let us remember, it is to the pure establishment of the Gospel in these lands, that we owe both our wisdom and our strength. We have been “holpen with the promised help^s,” while some of our Protestant Brethren have fallen the victims of De-

2 See Daniel, and Introductory Chapter.

lusion.

lusion. They may have “fallen to try them, and to make them white”—and they may rise again; while we, if we “neglect those means of salvation” which God has vouchsafed to grant us, shall inevitably “heap to ourselves wrath against the Day of wrath.” We have every thing to hope from the word of God: we have nothing to fear but from ourselves. We *know* that “the gates of hell shall not prevail against the Church of Christ;” but it depends upon ourselves whether we be thought worthy to retain so great a blessing. We *know* that “in every temptation God maketh a way to escape,” and that “He that is for us, is greater than he that is against us.” But if we mean to preserve our Nation, we must “trim the lights yet burning” in our *Citadel*, and patiently endure, or vigorously act, according to the varied duties of our situation. I call upon my COUNTRY, to “consider these things” with the attention due to their
im-

importance. I call upon EACH of my Readers, to reflect upon the solemn declaration of our Lord, *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in his own glory and in the glory of his Father, with the holy angels.* But *whosoever shall confess me before men, him will I confess also before my Father which is in heaven.* And I fervently implore the Omnipotent Ruler of the universe, that we may be permitted to *keep* that INESTIMABLE TREASURE which has been graciously committed to our charge—that we may profit by the “chastisement allotted to every son whom he receiveth”—AND BECOME “WISE, UNTO THE SALVATION” OF OUR COUNTRY, AND OF OUR IMMORTAL SOULS!

RECAPITULATION.

Thus has an attempt been made to point out some of the most remarkable Prophecies of the Old and New Testaments, and to shew their Connection and their Object. ‘ These Prophecies were remote in point of time, extraordinary and improbable in point of circumstances, and full and clear in point of accomplishment ; and this accomplishment was such as accident could not effect, nor the contrivance or imposture of man bring to pass.’

The **FIRST PROMISE** of future salvation given to fallen man has been fulfilled in part by the death and resurrection of our Redeemer Jesus Christ, to whom we look for its completion, “ at the time appointed.”

The singular and eventful **HISTORY**

§ See vol. i. p. 325.

OF THE JEWS accords with the *Original promise* made to *Adam*, gives an awful lesson of divine mercy and justice to all mankind, and is clearly proved to have been all foreseen and foreshewn.—From Abraham, when far advanced in years, sprang a race, agreeable to the Divine promise, that forms no inconsiderable portion of mankind; and in ONE of his descendants, they have been, and shall be, farther blessed, in conformity to the same promise.—The Prophetic warnings of their great Lawgiver form a faithful abridgment of their *whole history*, extending from his own times to the present day; or, in other words, including no shorter a period than 3000 years. He set before this people the choice of obedience or of disobedience, and he shewed the consequences of their good or evil conduct in their prosperity and in their adversity. Clearly foreseeing the wrong path which their passion for idolatry, their stubbornness, and wilful blindness,

ness, would induce them to take, he adverted fully and circumstantially to the desolate state of their country—the ravages of their enemies—their captivity—their dispersion—and their residence among their enemies in a separate state, unlike that of any other captives in the world, till the time appointed for their recal^h.

At a time when the glory of Jerusalem was fallen, Isaiah called upon Cyrus by name a century before his birth, as the Conqueror of Babylon, and the Restorer of the people of God.

Babylon, for her intolerance, her oppression, and her dissoluteness, was condemned to ruins, at a time when she was the Metropolis of a large and mighty Empire, and the glory of the eastern World—and the very Name of the Empire itself was soon lost in that of Persia.

THE HISTORY OF THE MESSIAH may

^a Deut. xxxii. 43. xxxiii. 27, 28, 29.

be collected from the Old Testament; for “to him give *all* the Prophets witness:” they determined the time of his appearance, and described his birth, character, and miracles, his sufferings, death, resurrection and ascension.—They set forth the success of his Religion, the sufferings of his followers, and final triumph of his Gospel over every enemy.—They prescribed the period of time within which many of these most improbable things should come to pass, and the History of the world confirms their marvelous truth.

THE CALAMITIES OF THE SIEGE OF JERUSALEM, the most distressing that ever happened, were distinctly pointed out by the rejected Messiah, after his earnest and affectionate calls to repentance had been made in vain. The capital of Judea, *contrary* to the general practice of the Romans, was totally destroyed. The Temple, *contrary* to the determination of Titus, the most resolute, though the
most

most mild of Emperors, and *contrary* to the ardent desire of the Jews themselves, was reduced to ashes.

These signal events tended to establish the truth of Christianity, and proved the Divine authority of its Founder to Jews and Gentiles. They happened in conformity to the Divine declaration, and yet depended upon this People's disobedience to the Law, their pride, their profligate wickedness, and more especially, their Rejection of the predicted Messiah. The Gospel, though opposed by every obstacle that the power or art of men could oppose to it, was widely propagated previous to the destruction of the Jewish polity. Multitudes in various nations surrendered their prejudices, renounced their idolatry, and reformed their lives at the preaching of the Apostles, who were for the most part illiterate men, and particularly odious to the Gentiles from their Jewish origin.

In

In the Prophecies respecting later Events, we have seen THE ANTICHRIST, the great and formidable Enemy of the true Church of Christ, revealed with the most striking accuracy; though in such mystic language, that only corresponding circumstances can decypher it. WE HAVE SEEN THE ANTICHRISTIAN POWER ARISE AT THE SAME PERIOD OF TIME IN THE CORRUPTIONS OF THE CHURCH OF ROME IN THE WEST, AND IN THE FALSE DOCTRINE OF MAHOMET IN THE EAST—WE HAVE TRACED THE PROGRESS OF ITS INTOLERANT POWER—ITS HEIGHT—AND ITS DECLINE, IN BOTH; AND WE HAVE SEEN IT MAKE ONE LAST GREAT EFFORT NEAR THE END OF ITS “APPOINTED TIME,” IN THE VIOLENT AND WIDE-SPREADING INFIDELITY OF THE LATER AGES, THROUGH ROMAN CATHOLIC, MAHOMETAN, AND PROTESTANT COUNTRIES, TO CONVULSE THE WORLD BEFORE IT IS ITSELF DESTROYED.

These

These Prophecies, when considered collectively as forming one grand assemblage of proofs of their Divine authority, and as having a reference to one grand connected scheme, bear a strong and clear testimony to the truth of every particular recorded in the holy Scriptures. They establish the *truth* of Prophecy upon acknowledged *facts*, and point out the use and ultimate end of Prophecy to be the establishment of the Christian Religion upon the basis of Divine Revelation. They shew, that the establishment of Christianity was only the *beginning* of the Messiah's reign — and that the objections to Christianity drawn from the corruption and distresses of the Church, and the small number of Christians, result from a partial and confined view of the whole scheme, as it is displayed by the Prophetical writings — it being clear, from the Prophecies themselves, that a long series of time is required for their fulfilment.

They shew, that *the different Powers of Antichrist* were clearly predicted ; and as it has evidently appeared under different forms, it furnishes an additional argument, upon Prophetic and Historic ground, for the truth of that Religion it aims to destroy.

They prove, that the *History* of the Church of Christ agrees exactly with the *Prophecies* concerning it, and that the present state of the world not only agrees with the Prophecies which have been uniformly understood to belong to the *later* ages, and from the combined light of History and Prophecy are seen to be *now in their regular succession before us*, but that it seems to point towards the accomplishment of those Prophecies which remain to be fulfilled, and which will gradually complete the stupendous scheme of Providence, it has been the design of this work to point out ; as a protection against the torpor of Indifference,

ference, the artifice of Scepticism, and the violence of Infidelity, which so dreadfully infest the present age.

These Prophecies are a warning voice to the thoughtless, to reflect, and to “search the Scriptures, and examine whether these things be so.” In them we see the plain traces of a Deity, the proofs of his Providence, and the authentic evidence of a Revelation.

Prophecy is indeed the voice of God appealing to the records and the observation of man for its eternal truth: it speaks to unbelieving Jews, to careless Christians, and to Infidels of all denominations, and it adapts its awful declarations to the spiritual wants of all mankind in every age. The truth of Prophecy admits not only the clear illustration of History, but the evidence of daily experience, and common observation. The present hour bears witness to

its Divine origin, as well as the generations that are passed:

“*Jerusalem is now* trodden down by the Gentiles”—its walls are beaten down, its ditches are filled up, and it is surrounded with ruins of buildings—it is the residence of the despotic Turks, and superstitious Christians, divided into various communities of Greeks, Armenians, Copts, Abyssinians, and Franks.

The Jewish People are now “dispersed among all the nations of the earth,” yet distinct and separate from all—“afflicted, but not forsaken,” “reviled as a proverb and a by-word,” yet numerous, and, in general, opulent; “enriched with the spoil of their enemies”—“they abide without a king, and without a priestⁱ, and without a sacrifice,” a conspicuous monument of the truth of Pro-

ⁱ See vol. i. p. 315.

phesy, to every people among whom they dwell. Where are the Assyrians, and the Romans? They are swept off from the face of the earth^k. “The name and the remnant has been cut off.” “I will make a full end of all the nations, but I will not make a full end of thee.” The conquerors are destroyed, and the captives remain.

Babylon, “that great city,” is fulfilling her destiny of “never being inhabited; it has not been dwelt in from generation to generation:” “it has never risen from the desolation brought upon her; the wild beasts of the desert lie there,” and all is solitude and desolation.

The Sons of Ishmael still wander over the deserts, and “have their habitations

^k See Gibbon's testimony, that not one of the antient Roman families remained in the eleventh century. Decline and Fall, c. lxix.

in the tents of Kedar," and are "wild men;" their hands are still "against every man, and every man's hand is against them." Every act of plunder committed by the unsubdued and roving tribes of the wild Arabs upon the Caravans that traverse the deserts, bears witness to the truth of the memorable prediction pronounced 4000 years ago.

Egypt remains "a base kingdom" according to the Prophetic word¹; "It shall not exalt itself any more above the nations." The Babylonians, the Persians, the Macedonians, the Romans, the Saracens, the Mamalukes, and the Turks, have held it in constant subjection for near 2000 years since this Prophecy was uttered.

The Mahometan Antichrist still rears its proud crescent in the East, though

¹ Ezek. xxix. 14, 15.

its avenging sword, having done its appointed office, has been long put up into the scabbard.

The corruptions and superstition of *Antichristian Rome* continue, though the time of her tyranny is past—"The decree is gone forth, who shall disannul it?" The exact time of its *full* accomplishment it is not given to us to know; "the *one day* in which her plagues shall come upon her, when she shall be thrown down with violence, and found no more at all," cannot be yet discovered with certainty; but the time is declared with sufficient accuracy to explain the wonderful events now passing in the world. Some of "the kings," or nations who gave her their strength and power, "have begun to take away her dominion," and others "stand afar off, and bewail and lament for her, saying, Alas! alas! that great city, *Babylon*, that mighty city^m!"

^m Rev. xviii.

The confutation of her False Doctrines—the detection of her Impostures—the abolition of her Spiritual Tyranny—the destruction of her Monastic institutions—the panic of her Adherents, and above all, the progress of a Power which seems peculiarly fitted to execute the wrath of God, point to her fate with more than common clearness.

Scepticism, Infidelity, and Atheism, throwing off the mask of dissimulation, which they wore in former times, now boldly avow their principles, and shew themselves to the world in all their horrors, “for the day of their power is come.”—They call upon the world to worship the *Image* they have set up; and whilst heresies divide the Church, they attack its foundations with infernal art and fury.

“The controversy with the Nations”
seems to be begun, “the sacrifice in
Bosrah”

Bosrah" is preparing — "the time of trouble is at hand."

Thus we appeal to the PRESENT STATE OF THE WORLD for the confirmation of Prophetic truth.—We point to a wide display of permanent and conspicuous miracles, not confined to a few witnesses who lived in distant times, but open to the view of the men of our own generation, even to as many as have eyes to see what is immediately passing before them, and curiosity to enquire into what is at this instant transacting in the more distant parts of the globe.

By the comprehensive study of the Prophecies we are enabled to find a standard of reference to the different parts of the vast design which now are passing before us in too rapid succession to be otherwise understood; and the aggregate testimony of facts thus linked together will afford fresh evidence to

the truth and order of the mighty Scheme.

We see that many great and extraordinary plans of Providence remain still to be executed; but the certainty of their accomplishment rests upon the foundation of Eternal Truth.—“Hath he said, and will he not do it?” The Ages as they roll are charged to execute the high commission; and the past afford a certain pledge for the accomplishment of those future events, which are as clearly predicted, as those already fulfilled.

The multitudes, who sit in the darkness of ignorance and superstition, shall see the light of Truth—the delusions of Mahometanism, and the corruptions of Popery, shall vanish before the glorious light of Christianity, when it shall shine forth in perfect day. Infidelity and Atheism shall sink into annihilation before the presence of the Lord and of his Christ,

Christ, when he cometh to take possession of his promised kingdom. For the Religion of Christ shall be extended over all the world; “The Heathen shall be his inheritance, and the uttermost parts of the earth his possession.” “His dominion shall be from sea to sea, and from the rising of the sun unto the going down thereof.” When the times of the Gentile Church are fulfilled, the Jews shall be collected with the Christian Church into *one* fold, under *one* Shepherd, “which is Christ the Lord;” and the whole Israel of God shall enter with joy and triumph into the New Jerusalem. *Then* shall “all flesh see the salvation of God”—“All nations shall do him honour”—for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” —And *then* will PROPHECY have completed its full and final work, and shine forth in all the splendour of perfect accomplishment.

CONCLUSION.

IT is thus that the CHRISTIAN, from his enlarged views of Scripture and of mankind, sees in their full and proper light, the sublimity, the extent, and the importance of Prophecy; and it may be with truth asserted, that the study of Religion is absolutely necessary to the understanding universal history. The pretensions of the *modern* Philosopher to enlarged and impartial views of things, must then be considered as false and absurd.—Rejecting the surest guides of human reason, he wanders through the labyrinths of History as chance directs, resting only in those places which appear to favour his system; and, like *the fly upon the beautiful Corinthian pillar*, sees nothing but disorder and confusion. The Christian, on the contrary, steadily following

lowing the clue which Religion offers, observes the *connexion of the parts*, and their relation to the vast, the wonderful Plan, which reaches from the creation of the World to its final destruction—from Earth to Heaven! Raised to the lofty station to which Revelation *alone* can conduct him, he surveys, as in a widely extended prospect, the past and present history of the world—"His eyes are opened," and his conceptions are elevated and enlarged by admiration, gratitude, and hope, while he beholds the Nations of the earth that have carried on, and are now fulfilling, the great designs of God with respect to his chosen people, and the Religion of Christ. He sees the most apparently trivial as well as the most signal events made subservient to the triumph of true Religion, and the eternal welfare of mankind; and the vicissitudes of human life—the vice, the folly, and the misery of man—as tending to one glorious object

ject under the conduct of Infinite wisdom, goodness, and power. He surveys the transitory glory of antient and of modern states, the boasted monuments of art, the attainments of learning, the powers of genius, the light of science, and the various employments of human life, not as subjects of useless speculation, but with a reference to that particular end, which, whether they are collectively or separately considered, gives an unspeakable importance to them all:—*Collectively*, as they form one sublime system of order in the Divine appointments—one long series of dispensations—of which we may obtain sufficient knowledge to enlarge our capacity, to excite our wonder and adoration, to quicken our sense of dependence upon a wise and gracious Providence; and to warm and purify our hearts with sentiments of piety and zeal to promote the honour of God by labouring for the real interests of his creatures, and by

“ walking

“ walking in all his commandments blameless :”—And *separately*, as they influence the fate of rational and accountable beings, fallen from their first estate of innocence and immortality—restored to hope of future happiness by the marvellous work which has accomplished their Redemption; and urged to the performance of duty in this short probationary life, by the assurance of Divine assistance, and by the promise of that Eternal reward which is held out to every man for his rejection or acceptance, without any respect to his rank or situation—his great or little sphere of action;—since the final allotment of happiness and glory is made to depend wholly (through the merits of our Redeemer) upon his performance of the part assigned to him upon the theatre of life, whether he be a “ hero or a serving man,” a Sovereign or a Slave.

Let ALL, then, who bear the name of
CHRIS-

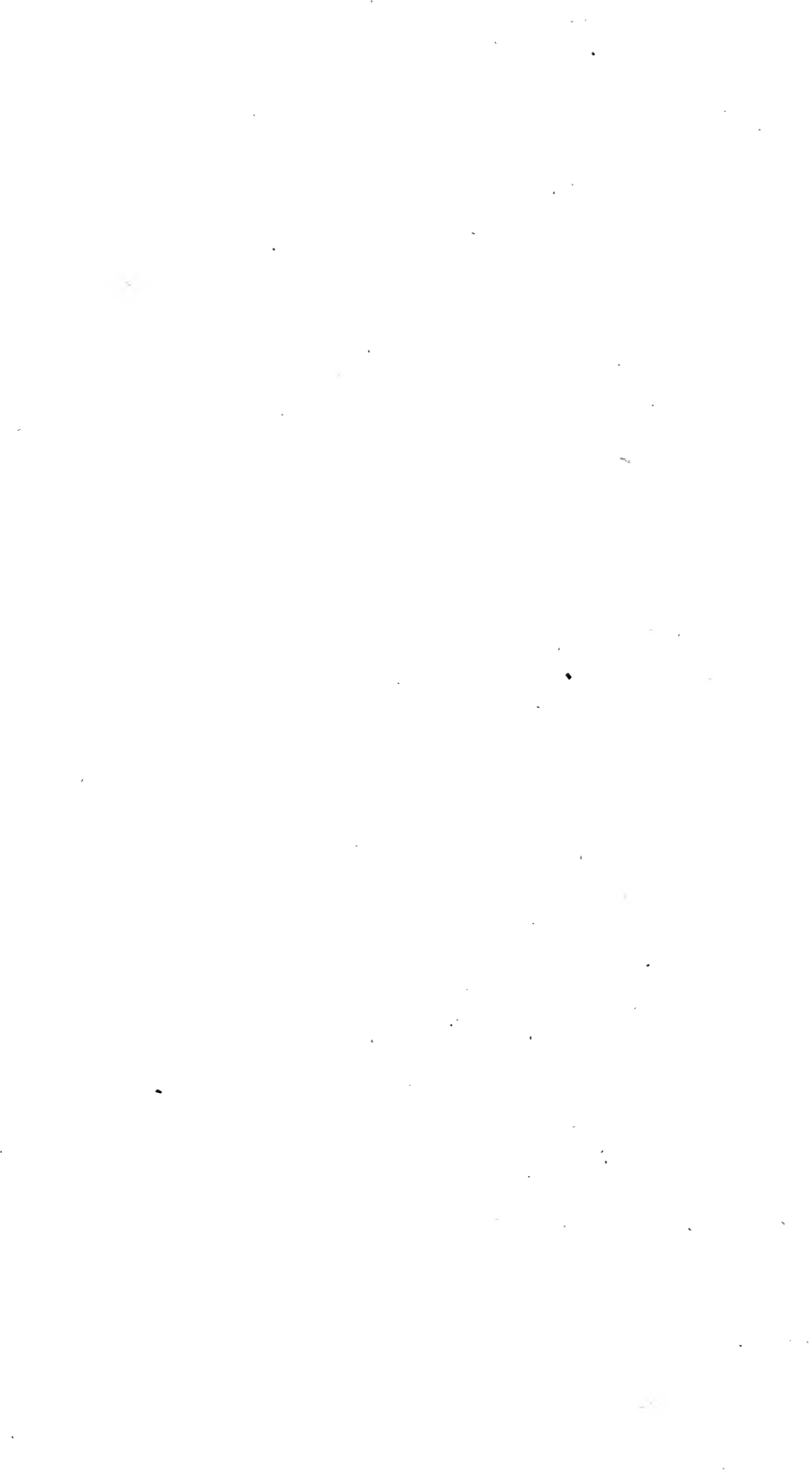
CHRISTIANS, consider the *real dignity* of the character, and “ walk as children of the light amidst a crooked and perverse generation, looking for the glorious appearing of their Lord.” Let those who remain unconvinced of the truth of Revelation by the argument derived from PROPHECY, remember, that many other unanswerable arguments may be drawn from other sources. Let them examine the various arguments presented by the INTERNAL EVIDENCE of the Scriptures. Let them pursue the opening path of ORIENTAL LITERATURE, and consider with particular attention the Chaldean sphere, recording, as it were, the earliest annals of the world *first* written in the HEAVENS^m. Then let them search the EARTH for testimony, for the earth itself bears constant witness to the truth of the Mosaic Historyⁿ. What shall I

^m See Maurice's Hist. and Antiq. of India.

ⁿ See De Luc's Letters on Geology, Howard on the Structure of this Globe, &c.

say more? "IF THEY WILL NOT" *then*
"HEAR MOSES AND THE PROPHETS,
NEITHER WILL THEY BE PERSUADED,
THOUGH ONE ROSE FROM THE DEAD."

T H E E N D.



A D D E N D A.

THE following Notes were omitted in their proper places.

Note to vol. iii. p. 167. l. 18. The *Jaquerie* was an insurrection of the French peasantry in the reign of John King of France, in the year 1358. It was soon suppressed by a party of the nobles and gentry of the kingdom; and the leader of the insurrection, one *Jaques* of Clermont, was taken and hanged,

Note to vol. iii. p. 191. l. 10. & 304. l. 19. The following extract from a Thanksgiving Sermon, for Victories obtained by the British arms, preached Nov. 9, 1759, by Bishop Warburton, is particularly recommended to the attention of the Reader.

“God, for the great ends of his universal Providence, inscrutable to us, was pleased to station his favoured creature man in a world abounding with natural and moral evil.

“But this gracious God, whose mercies are over all his works, hath, as a curb and check to these evils, which it is man’s duty as well as interest to oppose,

oppose, and his merit as well as happiness to subdue, instituted two capital ordinances, *Civil Government*, and *Religion*: supports as necessary for the moral world, as the *Sun* and *Moon* for the natural; the one to sustain and cheer us in this vale of miseries; the other to direct our benighted footsteps towards the happier regions of light and immortality.

“ We may be certain therefore, that the same Providence, which keeps the celestial orbs in their courses, will be ever watchful that these two *moral lights* suffer no extinction or irretrievable decay. For as neither comets above, nor ignes fatui below, can supply the use of those luminaries, so neither can despotic rule, or wild fanaticism, supply the use of these.

“ Yet as the moral world, for very obvious reasons, is infinitely more subject to disorder than the natural, it may sometimes happen that these moral lights shall suffer such dreadful eclipses, and have their splendour so polluted and impaired, as to shine purely no where, and brightly only in some small obscure corner of the globe. Thus, for instance, the blessing of civil liberty, the source of all human happiness, was, for many ages, totally extinct; and the knowledge of the Deity himself, the fountain-head of truth, was, for as many more, confined within the narrow limits of the land of Israel.

“ Now

“ Now this being the precarious condition of the moral world in general, let us see what may be the actual state of Civil Government and Religion at present on the earth.

“ As to the former, if we look round us, from the nearest to the remotest continent, we shall nowhere find a society founded on the true principles of civil liberty. Either the nature of its convention hath been so ill conceived (as in the East), that the absolute despotic form hath been mistaken for the immediate institution of heaven; and, consequently, every species of free government for essential licence and impiety: or else, where the rights of mankind have been better understood (as in the West), where the three legitimate forms, the Monarchic, the Aristocratic, and the Popular, have been truly discriminated; yet men, seeing that civil freedom was naturally confined to these three forms, erroneously concluded, that each of them, separately and unmixed with the other two, was able to sustain all the rights and advantages of it; not considering that, while they operate singly, they are but the same tyranny in a different shape: for while each form exists alone, the whole sovereignty resides in a part only of the community, which subjects the rest to despotic rule.

“ But true and lasting liberty results from the skilful combination of the three forms with one another; where each of the orders, which governs

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absolutely in each form, hath its due share of the sovereign power, and no more. Here all impotency of rule is eternally excluded ; for no man, or body of men, can exercise tyranny over itself.

“ A government thus truly free is like one of those sovereign medicines so much spoken of, where each of the various ingredients, of which it is composed, does, together with its virtues, contain such noxious qualities, that, if used simply and alone, might occasion great disorders ; but when skilfully intermixed with the rest, the whole hath corrected the noxious qualities, and exalted the salutary virtues of each part.

“ Whenever such a well composed society becomes despotic, it must be by the silent dissolution of its complex form ; as when one order, usurping on the rest, hath gotten the whole of the sovereignty to itself.

“ With so happy a Constitution of government hath it pleased Divine providence to bless *this Island* ; the honoured repository of sacred freedom, at a time when almost all the other civilized nations have betrayed their trust, and delivered up civil liberty, the most precious gift of nature, for a prey to their fellow-creatures.

“ Now the preservation of this sacred ordinance being no less necessary to the temporal welfare of man, than the knowledge of the true God is to his spiritual ; we must conclude, that the same gracious

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Providence would be now no less watchful for the preservation of the British nation, than it was of old for the Jewish; yet still speaking the same language to both—‘I do not this for your sakes, but for my holy Name’s sake.’

“If we turn from Government to Religion, we shall have the same reason to adore the gracious Majesty of Heaven, still working for his holy Name’s sake, that is, for the general good of mankind. For though it would be vanity to boast in this case, as in the other, that true Religion, like Civil Liberty, is to be found only in Great Britain, when we behold the Protestant faith, professed in the purity of the Gospel, in so many of our kindred Churches on the continent; yet this we cannot but declare, and should always acknowledge with the utmost gratitude, that the *Church of England*, by means of the mighty power of its *Imperial Head*, is become the fortress and bulwark of the Protestant profession throughout the world; and, therefore, we may be assured, the object of God’s peculiar regard, whose special Providence works chiefly for general ends.

“In the course of this quarrel it hath been sometimes said, the present combustion in Europe was to be regarded in the light of a *religious war*, against a confederacy animated by Romish superstition and tyranny; and sometimes, again, that it broke out and was carried on only for the discussion

sion of our civil interests. But in whatever shifting lights it may suit the ends of Politicians to present it, the Lord of Hosts himself, by so visibly fighting our battles, hath fully decided the question, and in the midst of victory hath declared it to be indeed a *religious war*: for human presumption itself will never venture to account for such distinguished mercies to a sinful nation, any otherwise, than by considering Great Britain in the light as of the sole remaining trustee of *Civil Freedom*, so of the great bulwark of *Gospel Truth*.

“ Let us, therefore, on this day of triumph, and perhaps more suitably on this day than any other, humble ourselves before the Sovereign Majesty of heaven, confess our total unworthiness of these distinguished mercies, and echo back again to the throne of grace those awful words which once proceeded from it—“ We confess, O Almighty Father, that the great things which thou hast done for us, were not done for our sakes, but for thy holy Name’s sake.” Warburton’s Sermons, vol. iii. p. 190. Edit. 1767.

Note to vol. iii. p. 219. line 6. In support of what I conceive to be the right interpretation of Scripture, it may be observed, that the Jews are more likely to return to their own land *previous* to their conversion; because, when they become *Christians*, they will no longer be considered as a *distinct* people.

people. The Jewish Christians in the first ages of Christianity were soon blended with the Gentile Christians; and it seemed to be the express design of the Apostles, to banish all idea of superiority or difference.

Note to vol. iii. p. 227. l. 12. I conjecture that the place of meeting was *Agria*. See Basnage Histoire des Juifs, iv. ix. p. 976. and the Universal History, vol. v. p. 608.

Note to vol. iii. p. 299. l. 12. As the following extracts, selected from a Work printed in the year 1684, coincide with many of the opinions which I have stated relative to the Millennium, and the manner in which it will be brought about, and as they contain likewise some observations closely applicable to the *present* times, I wish to present them to my Readers. The Work referred to was unknown to the Writer of the last Chapter, till *after* that Chapter was written: but, as there is so striking an agreement of opinion upon a subject concerning which men think so variously, it is thought desirable to bring forward such a support from a book not easily procured, and written more than a century ago.

“ It hath been an opinion commonly received in the antient Church, that *Elias*, to wit, one in the spirit and power of *Elias*, shall come to *restore*

all things, before the *second* coming of Christ, as John the Baptist had in part done before his first appearance, by *turning the disobedient to the wisdom of the just*. The ground of which opinion was not only that Prophecy of Malachi iv. 56. but also Matthew xvii. 11. ‘Elias shall truly first come, and restore all things.’ These words of our Saviour wherein he says, *after* John the Baptist had been come and was gone out of the world, that ‘*Elias shall come, or shall yet come;*’ it is thought that he would thereby signify, that all the Prophecy of Malachi was not fulfilled in the coming of John the Baptist, though in part it was, as our Saviour intimated, ver. 12.

“Mr. Mede says, lib. i. p. 139. ‘There is a second and more glorious calling of the Gentiles to be found in the Prophecies of Scripture. A calling wherein the Jews shall have a share of the greatest glory, and are to have a pre-eminence above other nations, when all nations shall flow into them and walk in their light.’ ‘And as the promise of Christ’s reign and government in the world is made to the Jews in special, and in reference to their benefit, so there are several other things which, considered and laid together, do seem to make it probable, that whenever Almighty God shall bring them into their own land again, and there settle them as a nation, that then he will make them the chief among the nations.’

“But

“ But although Jerufalem fhall be called the Throne of the Lord, and although our Lord, Chrift Jefus, fhall reign as King in all the earth, and his name alone be exalted in this his day, and though he fhall reign and rule upon the throne of his father David, yet I can by no means agree with them who have thought that he fhall come from heaven to reign *perfonally* here on earth, for a thoufand years : for, 1^{ft}, He is to fit at the right hand of his Father Almighty in the heavens, until all his enemies are made his footftool, and that will not be till after his thoufand years reign mentioned Rev. xx. is expired. For after this Gog and Magog with their numerous company are to be fubdued; and St. Paul fays, ‘ the *laft* enemy which fhall be deftroyed is *death*.’ 2^{ndly}, If our Lord Chrift fhould come into the world in that fplendour and glory wherewith he is now invefted in the heavens, men in this mortal ftate would not be able to bear it, or to converse with him. St. John at his appearance to him with a countenance as the fun fhining in his ftrength, ‘ fell on his feet as dead,’ Rev. i. 18. And it is a groundlefs fancy to think he fhould enter into a ftate of humiliation again after his exaltation, and lay afide his glory to converse with mortal men. 3^{rdly}, It is altogether needlefs for our bleffed Saviour to come from heaven to reign on earth in reference to the ends and purpofes of his reign. It

is said indeed, that our Lord Jesus Christ shall 'judge the quick and the dead at his appearing, and his kingdom,' 2 Timothy iv. 1. From whence some have inferred, that either he must appear to *receive* his kingdom, or that he will appear at the time of his kingdom and reign. That his appearing and his kingdom will in some respect be co-existent or co-incident, will not be denied : but in that respect, that it will be so, it will be of no use to prove his personal reign on earth for a thousand years. For his judging the quick and the dead, at the end of the world, is an act, and a principal act, of Christ's kingly office, and is to be performed at the latter end of his reign, and before he delivers up the kingdom to God his Father; and his appearing then in the clouds of heaven to do this, is his appearing in the time of his kingdom, though but at the latter end of it; and yet we know not how long time will be taken up in managing this great part of his kingly office, or whether it will be long or short. Hear what Mr. Mede saith against this *personal* reign of Christ on earth; '*The presence of Christ in his kingdom shall, no doubt, be glorious and evident* ; yet I dare not so much as imagine, that it shall be a visible *converse* on earth : for the kingdom of Christ ever hath been, and shall be, a kingdom whose throne and kingly residence is in heaven,' lib. iii. p. 603.

"Thus the kingdom under the whole heaven may
be

be said to be 'given to the people of the saints of the Most High,' because the government of the whole world will, at the time pointed out in this Prophecy of Daniel, be put into the hands of those who shall be of the Church of Christ, which is, and will be his kingdom in special. For our blessed Lord and Saviour will not administer all the affairs of his universal kingdom here on earth by himself *immediately*, but by *substitutes* and vicegerents, which will be kings over men when yet they are but viceroys under Christ, who is 'Prince of the Kings of the earth, and King of Kings, and Lord of Lords.' As God the Father is said to 'judge the world in righteousness by that man whom he hath ordained' (to wit, Christ, Acts xvii. 31.), so Christ will rule and govern the world in the time of his kingdom here, by Governors deputed by him. In this respect the kingdom may be said to be 'given to the Saints of the Most High,' when the government, in a proper sense, is put into the hands but of Christian Kings only, and subordinate rulers. As when it is said, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom,' meaning the kingdom of heaven, Luke xii. 32. we are not to understand thereby that he will make each of them kings in that kingdom, as that signifies power and authority to rule and govern it; but that he will give them possession and fruition of the glory and happiness of that kingdom, the affairs and con-

cerns of which will be managed by the glorious King of Heaven, in a more immediate manner than the Kingdom of Christ on earth was, when ‘ God himself shall be all in all.’

“ Rev. ii. 26, 27. and iii. 21. doubtless signifies rule and government *in this world*, under Christ, King of all Kings. *The first instance of the fulfilment of these Prophecies was Constantine, the first Christian Emperor.....* And these Christian Kings, who are deputed and delegated by Christ to rule under and for him, may be said to ‘ sit down in his throne (as Solomon is said, 1 Chron. xxix. 23. to sit in the throne of the Lord, as King, instead of David his Father), as he is set down on his Father’s throne, by having all judgment (or government) committed to him by the Father.’ In that happy time of the Church, set forth by a new heaven and a new earth, and by the New Jerusalem’s coming down from God out of heaven, it may be said, ‘ Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God,’ Rev. xxi. 12. And when God shall please to exhibit himself thus unto men, we may be well assured of a very plentiful effusion of good things, of spiritual good things especially; and among them, Divine assistances to enrich the souls of men with great measures of light and love. And this cannot but produce much
right-

righteousness and great peace among men. This saying, *The Tabernacle of God is with men*, seems to signify as much happiness thereby to be vouchsafed to men, as they can be well capable of in this world, and on this side heaven itself, but especially in God's communication of such benefits as will best fit and prepare them for the happiness of another world. And when Ezekiel seems to have set forth the glory of the new city (which seems to be the New Jerusalem of the Revelations), he concludes c. lxviii. with that which would commend it most of all, saying, 'That the *name* of the city from that day shall be, *The Lord is there.*' Considering then the great plenty of internal assistance which God will vouchsafe unto men in the happy times we speak of, and considering the excellent order and government which will then be observed both in Church and State, by Princes, Bishops, and Rulers, well qualified for it; it will be no hard matter to believe that 'their peace then will be as a river, and righteousness as the waves of the sea.'

" St. Paul says, ' the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God,' Romans viii. 21. And if he hereby means a deliverance which the animate and inanimate creatures shall one time or other receive from the vanity, weakness, and hurtfulness, which is come

upon their nature by reason of man's sin, as it's generally held he does, then the great prosperity we have been speaking of, is not likely to be peculiar to the nation or people of the Jews only, when they shall be restored, but seems to be a thing more generally to be enjoyed in the world in those happy times. For, if that be St. Paul's meaning, then the deliverance of the creature from the bondage of which he speaks must be its deliverance in a great measure from that curse that came upon the earth for the sin of man, and that was extended to the other parts of the earth as well as the land of Canaan; and therefore the removal of this curse must concern the other parts of the world as well as that. And if 'the creature,' or whole creation, 'which travaileth in pain until now, shall be delivered from this bondage one time or other, when can it be so reasonably expected as in those times in which the reign and government of Christ will make them so happy as we have set forth? It cannot reasonably be thought to be at the judgment of the great day, for then will be the *conflagration* of the world by fire, and that will not be a deliverance to the creatures, but a destruction of them.'

"The hot and unchristian contests and divisions about some doctrines of lesser moment, but especially about Church government and discipline, with the great neglect of discipline itself; and
most

most of all, the unsuitableness of men's lives to the Reformed Religion which they profess, has greatly obscured the glory of the Reformation itself, and made 'the day of it to be neither clear nor dark.' And indeed, the great degenerateness of the Reformed Churches from the power of Christianity gives too much cause to fear lest Almighty God should chastise that decay by letting the Reformed Churches fall once more under the power of that which is unreformed. *God may suffer them to be brought very low by their enemies to bring them to repentance, and then deliver them in some extraordinary manner.....*The general victory, which the Church in the latter days shall obtain over her enemies, will be brought to pass so as that it will appear plainly that Almighty God, that Christ, the King of his Church, does interpose and concern himself in it after a more immediate and extraordinary manner than what has been usual at other times, Rev. xix. Psalm cx. 5, 6. We have great reason to think, that the 'slaying his enemies with the sword of his mouth' in this place, and on this occasion, must needs signify a temporal destruction which they shall receive from him at the battle of that great day of God Almighty, which is as likely to be as much, or more, the day of his wrath, than any on this side the day of the general judgment of the world.....And it is not unlikely but that the enemies of the Church at
such

such a time as this, when the kings of the earth and of the whole world have brought their armies together, may so far out number those of the Church, that, unless the Lord of Hosts himself should by some extraordinary acts of Providence engage for the one against the other, the Church would be in great danger of being devoured by her enemies. But, besides this, Almighty God, by appearing thus visibly by some token of his power and presence in the behalf of his Church and people, and against their enemies, will serve another great design of his grace and favour towards the world; and that is, in making such proceeding of his to be a means of convincing the world in general, that the God of these Christians, for whom he thus wonderfully appears, is the only true God, and their Religion the only true Religion; upon account of which they will be drawn to learn it of them. There are many Scriptures which give intimations of this, and some hints of the *manner* in which the enemies of the Church will be destroyed; one of which is, the enemies falling out among themselves, and falling foul upon one another, instead of prosecuting their design against the armies of the Christians. Isaiah ix. 2. Zechariah xiv. 13. xii. 2, 3, 4. Haggai ii. 22. Ezekiel xxxviii. 21. Micah v. 6. *This seems to be designed to be put in execution upon the pouring out of the seventh vial.....* Amos ix. 11, 12. The raising up the decayed

cayed and low estate of the house of David, or of the people of the Jews, is, we see; designed by God not only as an extraordinary favour to them, but to this end also, as a means conducing to it, viz. that 'the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord,' for so the words run Acts xy. 17. These glorious things spoken of this people of God, which will thus affect even nations, and cause them to desire and seek their favour and friendship, are to be understood, I conceive, *of their outward prosperity especially, and of the extraordinariness of the change of their outward condition, both for the suddenness of it, and the means of effecting it.* As for their spiritual glory and beauty, the Heathen, its like, will not at first be moved with that to seek their favour and friendship, nor to admire them for that glory, because they cannot have a sense of that until they are instructed in the nature of spiritual things. Only so far as they come to hear of the excellency of their morals, their truth and charity, their temperance and chastity, these the Heathen can judge of indeed, and an eminency in these will procure reverence and respect even from barbarous nations. But its likely that which will come *first* to the notice of foreign nations concerning the Jews, will be their strange and wonderful victories, and the extraordinary manner of obtaining them, the wonderful things which

which will be done for them in bringing them together out of their dispersion, and how in all things they prosper, and the like. And the fame of these things, and the respect it will procure them, will prepare the Heathen to receive the Gospel, and for the light of salvation by them, and quickly to fall in with them in their belief and profession of it. See Jeremiah xxxiii. 7."

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